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The Church and Industrial Associations

II. The Papal Pronouncements

The competency of the Church to speak in social and industrial questions, where moral principles are involved, has been set forth in the preceding article. The refusal of worker or employer to accept this basic truth, whether in theory or in practice, is merely one phase of that supreme malady of modern times which is known as Laicism. "The pest of our age," Pope Pius XI called it, in no uncertain terms.

Laicism is the exclusion of Christ and His Church from society, from the school, from the state. It is equally His exclusion from mill or factory, from the busy centers of commerce and finance. Its ultimate developments were reached in the tyrannical decrees of atheistic Bolshevism, but it is intimately connected also, even though to a lesser degree, with our own industrial relations. Catholic employers and Catholic workmen not seldom furnish conspicuous examples of this deplorable evil of our day. In just so far they are disloyal to their Church and to their Christ.

The Letter of the Sacred Congregation of the Council on the subject of industrial associations is, therefore, doubly important. It is the final word for Catholics in this great question. In it we possess an authoritative summary of the Church's teachings on trade unions and employers' associations, as found in the various pronouncements of the Sovereign Pontiffs. In addition the Sacred Congregation offers its own definite conclusions and instructions for the direction of the employer, the employee, and the clergy who are to interest themselves in this important social mission.

Under seven headings the Sacred Congregation has grouped together the various authoritative passages selected by it from the numerous Papal Encyclicals and other utterances of the Sovereign Pontiffs. These headings are really brief statements of the entire substance contained in the quoted passages. I here give them in italics, discussing each in turn, and making the necessary application to our own industrial conditions.

The trade unions referred to here, as in other Roman documents, are the Catholic, or at least "Christian" organizations of Europe. This point is too often entirely overlooked in the quotations made from Papal Encyclicals or Letters, with the result that a false impression may at times be conveyed, even though the words are cited correctly.

With this caution in mind, let us begin our study of what I may call the Seven Fundamental Statements of the Sacred Congregation relating to industrial organizations. The first of these is indeed sufficiently general.

I. *The Church recognizes and affirms the right of employers and employed to form industrial associations, either separately or jointly, and sees in such organizations an efficacious means towards the solution of the social question.*

The first affirmation made here regards the right which the Church has ever claimed, for workers as well as for employers, to form their own industrial associations, or else to enter, if so they choose, into joint organizations. This right is based on the law of nature and is therefore inviolable. Man, as a social being, requires society and the assistance of his fellow-men for his own adequate development. Hence, the right to organize associations, whether industrial, religious, or of whatever other kind, provided only that they are not wrongful in themselves or dangerous to the common good. Legitimate workers' associations should be particularly safeguarded by the State.

Alluding to the formation of industrial organizations, Pope Leo XIII takes special care to add: "The most important of all are workingmen's unions" (*Rerum novarum*). And, again he says: "We wish to speak especially of the workers, who certainly have the right to unite in associations for the promotion of their interests. To this the Church agrees, and nature is not opposed" (*Longinqua oceani*).

The Sacred Congregation then proceeds further and not merely defends the rightfulness of industrial association, but strongly affirms its utility for promoting the solution of the social problem. Here, too, it voices the sentiments of the same Supreme Pontiff when, with Christian labor unions now specifically in mind, he wrote: "It were greatly to be desired that they would become more numerous and more efficient" (*Rerum novarum*). It is not, however, every labor union or employers' association that the Church can indiscriminately approve. This will become still more apparent from the discussion of the second statement of the Roman Congregation.

II. *The Church, under existing circumstances, considers the formation of these industrial associations morally necessary.*

Quoted by itself alone, apart from the context, this statement would certainly be misapplied. It refers to the Christian labor unions only, under the

conditions which gave rise to them in Europe. The passage from the *Rerum novarum* of Pope Leo XIII, cited directly under it, makes plain its purport and explains the entire situation under which the formation of Christian labor unions became, as the Sacred Congregation says, "morally necessary" in Germany, France, Belgium, and other parts of Europe. The reason was to be found in the Socialistic nature of the European labor movement, which vitiated the existing trade unionism.

Under such circumstances it was perfectly clear, as the Supreme Pontiff explains, that Catholic workingmen had but one single course to follow, and that was to establish their own Catholic, or at least so-called "Christian" trade unions. The more intensively Socialism penetrated the European unions, spreading its anti-religious propaganda and boasting of its total disregard for Christian principles and rules of action, the more incompatible membership in them became for the Christian worker. Hence arose that moral necessity, insisted upon by the Sacred Congregation, of founding everywhere strong and efficient Catholic, or at least interdenominational labor unions.

"Under such circumstances," to quote the words of Pope Leo XIII, "Christian workingmen must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves, uniting their forces and shaking off courageously the yoke of so unrighteous and intolerable an oppression" (*Rerum novarum*). It is this second alternative, as he rightly concludes, which will be adopted without hesitation by every Christian who is not prepared to expose to extremest hazard the chiefest good which man possesses.

Had the American Federation of Labor, for instance, succumbed to the long-continued Socialist "borings from within" and open attacks from without, so wisely and vigilantly combatted by its leaders, the same situation might also have arisen in the United States. Here as elsewhere, the labor movement would thus have become completely enslaved to the Red propagandists. American Catholic workingmen, therefore, in conjunction probably with their fellow Christian laborers of other denominations, might thus have been faced with the problem of shaking off this yoke and uniting to form, as best they could, their own independent Christian labor unions. Such organizations might therefore, in the words of the Sacred Congregation, have become "morally necessary."

With these explanations made, I believe it may aid to the better understanding of the mind of the Sacred Congregation if I here immediately group together Statements III and IV. They are as follows:

III. *The Church urges the formation of industrial associations.*

IV. *It is the desire of the Church that industrial organizations should be founded in accordance with the principles of Christian faith and morals.*

In words filled with economic wisdom the Church here earnestly recommends the establishment of workers' organizations, or else of joint associations of employers and employed motivated by the sincere desire of promoting a good understanding between both classes, even though such societies should not be of a purely economic character. Pius X, Benedict XV and Pius XI are all quoted in turn by the Sacred Congregation and each to the same effect.

"For Ourselves," said Pope Pius X, to the directors of the Italian Economic Union, "industrial associations appear to Us the most opportune." Still more significant were the words of the Papal Secretary of State conveying to Canon Mury, of Autun, the mind of Pope Benedict XV:

"He desires to see encouraged the growth of definitely professional unions, so that there may be found throughout French territory really powerful unions, *inspired with a Christian spirit*, and embracing in wide organizations workers of both sexes in fraternal unity. He is well aware that in offering these encouragements he is serving the deepest interests, not only of the working classes, but also of social peace, of which he is the supreme guardian, as well as those of the noble French nation which lies so close to his heart."

In a similar spirit Pope Pius XI, on December 31, 1922, congratulated the President of the French Confederation of Christian Workers on the progress made by his organization, devoted to "the betterment of the working classes through the application of the principles of the Gospel, in the spirit in which the Church has always applied them to the solution of social problems."

We have thus been enabled to follow the traditional and uniform teaching of four successive Pontiffs, from Leo XIII to Pius XI, on the question of industrial association. There is almost no limit to the encouragement given to labor unionism *when developed in the spirit here described*. But that condition is imperative. Never, Pope Leo XIII insists, did he encourage Catholics to form associations for bettering the lot of the working classes, without at the same time warning them that "such institutions ought to have religion as their source of inspiration, their guide and support" (*Graves de communi*).

Perhaps the finest description of the ideal labor union to be found in the whole range of economic and ecclesiastical literature is that given by this same Pontiff, who so well merited his great title of "Pope of the Workingmen." He says:

"We may lay it down as a general and lasting law that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property [consistently, that is, with justice, charity, and the common good, always so greatly insisted upon in the Papal documents]. But it is clear that they should first and foremost aim at

their principal object, namely, religious and moral perfection, and that their administration should be in harmony with this object" (*Rerum novarum*).

The perfect attainment of such an ideal could not, of course, be hoped for in a trade union of mixed denominations, and would be utterly impossible in a non-religious union. This leads us to the most vital and important considerations to be set forth in the discussion of Statements V, VI and VII in the following article.

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American Agriculture and International Affairs

II.

The most immediate economic cause of the concentration of the population in cities is the relatively low income of farmers. Low income, in turn, is partially the result of other factors; namely, the tariff and taxation. The more important facts regarding each of these causes will now be presented.

Approximately 26 per cent of the population of the United States are actively engaged in agriculture, and their share of the national income is 10 per cent of the total.⁸) The relative smallness of the share of the national income going to agriculture is not due to small capital investment in farming as compared with non-agricultural industries. On the contrary, agriculture has a larger capital investment than any other industry in the United States. About 58 billions are invested in agriculture, 45 billions in manufacturing, and 20 billions in transportation. In 1926-1927, the average yearly reward per farm family for labor and management was \$627.⁹) From 1920 to 1925, the average return per farmer for labor and management was 44 per cent of that of workers in other occupations, the average of the former being \$613, and that of the latter \$1,399.¹⁰) Finally, it is to be remembered that the hours of labor on American farms are excessively long, and that Sunday is a working day, at least for the care of live stock. The average length of the working day is over eleven hours for week-days, and about six hours for Sundays.¹¹)

In regard to the tariff, it is sufficient to say that since the time of Alexander Hamilton we have consistently followed a policy of protecting city industries. The result has been that farmers have been compelled to buy farm implements, building ma-

terials, food, and clothing, in closed markets. The costs of these commodities constitute over 60 per cent of all costs of farming. On the other hand, the farmer's staple products, such as cotton, wheat, and corn, go into an open world market, and are sold at world prices. The necessary consequence has been a reduction of farm income.

The relatively greater tax burdens carried by farmers as compared with urban dwellers have also been an important factor in reducing farm income. This inequality is due chiefly to the general property tax, which provides the major part of governmental revenues. This tax strikes the farmer with greater severity than it does the city resident, inasmuch as the property of the farmer consists for the most part of land, which cannot easily escape the assessor's eye, whereas that of urban residents consists largely of intangible wealth, such as bonds and securities, which cannot be easily reached for taxing purposes. Moreover, it is to be noted that the farmer cannot shift his taxes to the consumer, for the reason that farmers cannot control the total output of their industry, or adjust production to changing price levels on short notice. Contrariwise, urban manufacturers are able to do these things.

(B) Social Causes. The second group of causes that has stimulated the movement of the population to the cities is non-economic, or social. The more outstanding social causes are: (1) education, (2) health, (3) recreation, and (4) farm-home conditions.

(1) Education. The contrast between the educational opportunities of the city and those of the farm is notorious. There are at present 110,000 one- and two-room schools in the United States. Each teacher hears perhaps forty recitations daily from children ranging in age from five to eighteen years. Approximately 120,000 rural teachers, which is nearly two-thirds of all the persons teaching in rural schools, receive an annual average salary of \$754. Finally, the country school is open ordinarily for only a short term, and in some cases, for only five or six months each year.

(2) Health. Contrary to popular opinion, health conditions are in many respects better in the city than on the farm. The inferior conditions of the country are due to poor sanitation, the absence of adequate hospital facilities, and the fewness of physicians, or rather, the wide areas which they are forced to serve.

(3) Recreation. It is a well-known fact that there are fewer opportunities for recreation and social activities on the farm than in the city. This difference is felt keenly by young people on the farm, and is often their chief motive for going to the city. While the automobile has done much to offset the isolation of farm life, especially enabling the building up of community centers, nevertheless the problem of rural recreation is far from being solved.

(4) Farm-Home Conditions. The absence of modern conveniences, such as gas, electricity, run-

⁸) H. A. Wallace, National Conference of Social Work, 1927, p. 20; Dwight Sanderson, Editor, Farm Income and Farm Life, p. 101; cf. National Industrial Conference Board, The Agricultural Problem in the United States, p. 46.

⁹) U. S. Department of Agriculture, Crops and Markets, July, 1927.

¹⁰) National Industrial Conference Board and Chamber of Commerce of the United States, The Conditions of Agriculture in the United States, p. 56.

¹¹) U. S. Department of Agriculture, Bulletin 1466, p. 48.

ning water, and toilet facilities; and the heavy manual labor required of mothers and daughters about the house and in the fields, tends to make farm dwellers dissatisfied with their lot. Studies made in such prosperous farming states as Minnesota and Wisconsin reveal the absence of the most elementary conveniences and labor-saving devices in a very large percentage of farm homes, necessitating over-work and drudgery by farm mothers and daughters.

It requires little imagination to see how all these conditions, when working together, discourage boys and girls from making agriculture their life calling, and urge them to try their fortune in the city.

III. *Effects of the Cityward Movement on International Relations*

The economic and social causes just outlined have played a major part in industrializing the American people. Similar forces have been operating in England, Germany, and France, with substantially the same results. It will be in place, therefore, to examine the effects of the world tendency toward industrialization on international well-being and peace. This may be done by considering the three great needs of every nation that embarks on a program of industrialization, and by showing how irritation and conflict necessarily follow when all the world powers pursue an identical policy.

Every industrial nation has three great needs: namely, (A) raw materials, (B) foreign markets, and (C) food.

(A) Raw Materials. It is obvious that manufacturing can be developed in a country only up to the point where raw materials can be had for manufacture. In other words, the available supply of raw materials determines the upper limit of industrial expansion. It is to be observed, however, that there is a wide diversity among nations as to natural resources. Some nations possess abundant and diversified natural resources; others are almost entirely without them. As a result, nations with small territories and limited resources, such as England, Germany, and France, find it necessary to reach out beyond their boundaries into undeveloped countries for metal ores, oil, coal, cloth fibres, and rubber. Through diplomacy, and, in some cases, through threat of force they secure "concessions" and "spheres of influence" in undeveloped countries like China, Mexico, and Africa. A conflict of interests necessarily follows, especially when the "concessions" or "spheres of influence" either overlap or are contiguous to one another. The history of the "concessions" made by China to the European nations, or perhaps more accurately, exacted by them, illustrates the struggle among the manufacturing nations for raw materials, and the ease with which this struggle leads to international friction and actual conflict. Professor Tawney cites examples of international tension and open warfare which have grown out of the struggle for raw materials.

He writes: "It was largely the economic interests involved in gold and diamond mines which pro-

duced the war of Great Britain with the South African Republics. It was the menace to Japan of Russian economic expansion which lay behind the Russo-Japanese war. It was the right to exploit the iron ore of Morocco, with the opportunities of opening up the country by railways, ports and other concessions, which made Morocco the storm-center of international politics from 1904 to 1911. It was the economic possibilities of the Middle East which gave its significance to the controversy surrounding the Bagdad railway."¹²)

(B) Foreign Markets. Inasmuch as every industrial nation tends to manufacture more of some classes of goods than it can sell at home, the prosperity of the home population and even its livelihood will depend on the nation's ability to build up and maintain markets in foreign lands, especially in those which are in a backward state of manufacture. The necessary result is a keen rivalry among the industrial nations for world markets. This rivalry may become so intense that it will get beyond the control of diplomats. These conditions were illustrated before the World War. Germany had been feverishly expanding her world markets, while England and France aimed to keep pace with Germany and to retain the markets which they had previously developed. It is no secret that trade rivalry played an important part in bringing on the Great War of 1914.

(C) Food. While the search for raw materials and markets is taking place in foreign lands, another disturbing factor is operating in the home countries. This is the need of food for the manufacturing population of the cities. When a nation such as Great Britain becomes almost solidly industrialized, it is necessarily deprived of a food-producing population. It is compelled, therefore, to seek its sustenance, like its raw materials, in foreign lands. According to Professor Tawney, before the World War, England spent £290,000,000 on imported foodstuffs, which was thirteen per cent of her total income; Germany, which exported wheat in the middle of the nineteenth century, spent £160,000,000 on foodstuffs, and France, which has never been able to feed herself since 1860, imported £60,000,000 worth of foodstuffs.¹³) The need of a constant flow of foodstuffs into the home country has been an important factor in urging these nations to establish colonies. Foreign colonies, moreover, like "concessions" and "spheres of influence," are prolific sources of international jealousies and irritation.

Thus industrialization creates the three-fold pressure for raw materials, markets, and foodstuffs. Inasmuch as this pressure tends to increase not only in one or the other industrial nation, but in all of them, international complications issuing in open warfare become practically inevitable.

It may be in place to contrast the relation between business philosophy and war, and farm philosophy and war. The law of business is competitive

¹²) Tawney: *The British Labor Movement*, p. 110.

¹³) *Op. cit.*, p. 106.

valry, which ruthlessly sifts out the weak, and awards the prizes of the struggle to the strong. The business mind readily applies this law to world politics and exalts it into a canon of justice and right. According to the code of business, the victorious nation is the righteous nation. It cannot be denied that this pernicious doctrine has become deeply imbedded in modern thinking. In contrast with the philosophy of business, the philosophy of the farm is emphatically not one of struggle and combat. The farm population is dominantly peace-loving, a fact observed even in Exenophon's time. With the decay of agriculture this healthy attitude toward life is necessarily lost. This invaluable peace asset should not be overlooked by those who are seeking to promote international good-will.

Finally, it is to be emphasized that the race for industrial prestige among the nations does not stop with resort to war. During and after a war, industry makes new gains in population and wealth at the expense of agriculture. The chain of causes operates in a vicious circle: industrial rivalry among the nations leads to war; war further stimulates industrial rivalry. While these forces are working, agriculture suffers new losses. In the United States, agricultural depression followed the war of 1812, the Civil War, and the World War. Likewise, in most of the European nations, from depression set in after the World War. The reduction of the farm population, and the reduction in farm output are shown in the recent report of the League of Nations on Agriculture.¹⁴⁾

FRANCIS J. HAAS, PH. D.

"Unarmed" on the Western Front

I.

"The vultures circling on high do not appreciate the beauty of the landscape; their vision, rendered keen by voracious hunger, seeks something else. The moment they detect a bit of carrion they hurl themselves down in veritable droves from dizzy heights and bury their naked heads and necks in the gruesome repast.

"Like unto vultures are all who, closing their eyes to what is beautiful and good, revel in the contaminating carrion of calumnious tales of horror."

While pretending to depict the inhumanity of modern warfare, vastly intensified as it is by the co-operation of natural science, a veritable host of writers in England, France and Germany in particular have drawn a composite gruesome picture not only of the horrors of trench and field, but also of man's debasement by war. Vulture-like, they have eyes only for what is decaying and decayed. "All Quiet on the Western Front," censored for British and American consumption, but nevertheless barred even in that form from Australia, is the most widely read product of this school of writers, imitators of Zola.

One-sided as they are, these volumes reveal naught but shadow and intensified shadow, darkness. Yet there was light in war, too. Horrible as war is, the World War did not utterly crush and debase the troops. On the contrary, many, the majority, rose superior to physical hardship and danger and suffering and to psychic and moral degradation. A faithful record, a truthful story, must report this victory also, the while it portrays warfare in all its fierce cruelty. A faithful chronicler of this victory as well as this cruelty, an apologist of human nature, is Father Joseph Menke, erstwhile Division Chaplain with the German forces, who served during the entire conflict at the most frightful front, in the Verdun sector, on the Somme, etc., and whose fine training, qualities and contacts enabled him to observe and understand the men better than many another writer. In his volume "Unarmed"¹⁾ he also leads his readers into the deepest hell on the Western Front. But he shows them, too, the stars that shine in war's night of storm, and, as against the author of the much discussed repulsive, sensational novel, becomes a knightly defender of the German name and a refined delineator of the good traits of the French opponent. Partisans and neutrals will read this volume with sincere satisfaction. A Catholic priest was especially predestined to present and introduce to us the ideal figures in the great war of the nations.

A bright page in the early history of the war is, to his mind, the record of the "unquestioned, supreme and most beautiful merit of Germany" that, in conformity with the Laws of the Church, it did not conscript its priests for military service. The "country of militarism" spared the priests even in time of war although, numerically far weaker than its opponents, it was finally forced to impress cripples, old men and children for service at the front. In spite of all this the government refused to consider the possibility of drawing on the sacred reserves represented by its priests, even when direst need gripped its heart with terrifying force and the bitter end drew nigh. While French and Italian priests were forced to lead charges and otherwise assist in the slaughter, in direct opposition to the mission of the priest and the canons of the Church, Germany's priests remained in the sanctuary. "Would not the more than 22,000 Catholic priests alone of Germany have yielded many a valiant fighter? The Imperial cabinet order, exempting the clergy from military service, was in consonance with the religious sense of the German people." It was self-understood that the Catholic empire of the Hapsburgs would not even remotely consider the drafting of its priests to bloody service in arms.

In reply to the self-besmirching book, "All Quiet on the Western Front," the priest-author declares with emphasis and enthusiasm: "There has always been a great, noble, idealistic Germany! The height of its culture, the flower of its sciences and its art, the purity of its justice, the incomparable devotion to duty of its officials, its social and chari-

¹⁴⁾ League of Nations, Agricultural Problems in their International Aspect, Geneva, 1926. See also, Semaine Sociale de France, 1920, pp. 209 seq.

¹⁾ Ohne Waffen, 2 ed. F. Schöningh, Paderborn, 1930.

table activity, attaining to grand proportions, its religious life, unmarred by chauvinism, are the strongest possible evidences of this fact."

When our author journeyed toward the front Alsace-Lorraine once again occupied the center of the stage on which fateful decisions were made; once again the die determining its fate was being cast; once again the favors of the beautiful bride were being fought for at a sanguineous dance.

"It is difficult," Menke writes, "to describe the mournful mood burdening the train departing for the front as it disengaged itself, as though unwillingly, from the station platform at Metz. It was filled with men who had been on furlough and were returning to their detachments; fathers, on whose cheeks still lingered the impression of hot tears shed at parting by their families, who still felt the tender embraces of loving wives and children; youths who, scarce from the class room, had suddenly matured to manhood and whose eyes mirrored the profound seriousness of life. . . . Withering roses lay in the baggage nets. Silence brooded in every corner. Everyone nursed his own thoughts.

"War's Janus head has two faces. The one opens its lips to mouth loud talk and enthused singing, the other closes them in mute resignation. The latter is the true face of the front."

Most of us all too frequently picture the German officer and top-sergeant of pre-war days as he had been caricatured to excess in the saucily scurrilous *Simplizissimus*. Father Menke, on the other hand, establishes the fact: "I became acquainted with men who, belonging by birth, education and manner of living to the first in the nation, assuredly had their class prejudices and weaknesses—for who is without them? However, on closer observation their character appeared radically different from the concept widely held before the war among the people and daily pictured in ugly caricature in satirical publications. . . .

"For three years I was attached to the division and both staffs, and I must gratefully acknowledge that in all my priestly labors I not only encountered no obstacles, but everywhere was granted the utmost assistance, and that never, either on the part of officers or men, did I fail to meet with such esteem and respect as a priest can wish for in the performance of his task, which is assuredly not a light one in war."

And now we follow the noble chaplain to the front. He writes mostly of the Rhinelanders, his own closer countrymen. The Rhenish reservist "perceived the immediate purpose of all labors and sacrifices more clearly, sensed more deeply the innermost nature of this war as a war of defense, and the rather overworked phrase of 'fighting for wife and child, house and home,' had for him its fullest sound, its most serious meaning" (because of the proximity of the Rhine to the French frontier and the battle area).

And on the other hand, the mothers! "If Europe's mothers and wives had been led onto the battle-

fields, they would have cast themselves before the flaming mouths of the cannons and have pleaded for mercy; they would have raised a cry of despair that would have moved all the war cabinets of the world to peace."

Our author relates an affecting episode that occurred near Buzy, in the environs of Verdun, in connection with the celebration of divine services. "To my surprise, by no means mild at that, I now noticed French women and girls, walking quietly through the groups of the German soldiers and taking their places in the transept. Almost all were dressed in black. They knelt very devoutly and followed the sacred sacrifice, praying the rosary the while. A truly stirring sight, an overwhelming picture of the all-transcending spiritual power and oneness of the Catholic Church! Yonder, at the outskirts of the village, a few hundred yards away, the fighting troops, and here, in the ruins of a French house of God members of both nations, Germans and French, warriors and women, grouped about the same altar, at the same sacred sacrifice, the same prayers on their lips, the same devout emotions in their hearts, and, at the elevation of the Sacred Host, bowing their heads and striking their breasts with the same adoration and veneration! The fusion of immense contrasts into such marvelous, supernatural harmony was to me one of the most beautiful, strongly impressive and consoling experiences of the entire world war." F. M.-B.

Centralization of Power in the Federal Government

Compiled by F. P. K.

For some time there have been voices crying in the wilderness, and in the streets, that too much power is being lodged in the hands of our chief executive. It has been viewed with alarm that powers and rights of states have been gradually flowing over to the national Government, and that powers of the national legislative body have been flowing over to the executive. All of which makes for more centralized power.

It is a present tendency that seems hard to head off. Already it is generally, and a little fearfully, realized that our President has more power than any constitutional monarch, or any other executive except dictators in Europe. Yet the drift of power is still setting toward him.

Two long and significant strides in this dangerous direction have just been prepared for by the extra session of Congress. With his great new Farm Board and with an enlarged and directly responsible Tariff Board, the President would have henceforth more power than ever. This state of things is getting to be rather startling.

The Pathfinder

* * *

In a recent "radio" address, Senator King of Utah dealt with the question of the "State's Sovereignty" and the danger of centralization in government and industry and finance, and held it to be the most important problem confronting the

American people, the "absorption" of the individual State by the Federal Government.

He quoted from Jefferson and Lincoln forward, including some recent foreign commentators, of the danger to a republic of such centralization, and maintained that if the states are "compounded into a general mass, if they cease to be sovereign and supreme in their domestic concerns, then our form of government is destroyed." Bureaucracy is boring in everywhere. More than 800,000 persons are clothed with Federal authority, and constitute part of that bureaucracy under which the American people are required to live. Paternalism, State Socialism!

Senator King is frank to admit that politics and economics are inseparable. Industrial centralization went first, followed by political centralization.

That day when industry became interstate, that day the individual state began to lose its power to the Federal authority.

What shall be done about it? Unscramble the industrial-financial omelet of gargantuan size that has been formed? The Utah Senator does not see much hope. The public is satisfied for the present, he thinks.

The Rocky Mountain News

* * *

Let it be understood that I approve of the laws that have been enacted giving the Federal Government power to deal effectively with the so-called big business. National business needs national control.

But while I approve of measures by which business is regulated wisely and controlled firmly, I emphatically disapprove of the numerous and petty regulations with which little bureaucrats in Washington annoy and harass business, big and little.

I also disapprove of the practice of offering Federal subsidies as a spur to State action. I disapprove of it because it is an attempt to coerce the States into doing something which the States would not do on their own volition.

I disapprove of it because it will, unless checked, lead to the establishment of a great bureaucracy which, acting through Federal agents, inspectors and regulators, will shape the policy of the States in their local concerns, not according to the needs of each State, but according to the rigid and unchangeable theory of some small-bore political appointee 1,000 miles away.

I also disapprove of the fifty-fifty practice because of the burden it places on the taxpayers.

THEODORE CHRISTIANSON,
Governor, State of Minnesota

* * *

One of the most encouraging things that we have found is that lawyers generally are awake to the fact that the most immediate, imminent and insidious danger to our form of government is the swiftly increasing centralization of power in Washington and the growth of the bureaucracy there, that has already obtained a strangle-hold on Congress. . . . There is just so much governmental power, and whatever additional power is given to

the Federal Government must be taken from the State and local governments or from your individual rights and liberty. This is obvious, but this transfer of power, this destruction of local self-government, goes on swiftly with the ready acquiescence of the people to the demands of the bureaucrats for more and more power. This acquiescence is based on the belief, carefully fostered from Washington, that the Federal Government is more efficient than the State governments because of the well-known fact that the Federal Government is more efficient on the police side, more swift, certain and relentless in the punishment of Federal crimes than the states. We admit that the secret service, the police force of the State, Judiciary, Treasury and Post Office Departments are among the best in the world, for the simple reason that politics has been sternly and continuously barred from these forces. Appointment, retention and promotion are solely upon merit. So they have built up an efficiency, an *esprit* equal to Scotland Yard, but we deny that this is true of the Civil Administration of the Federal Government. . . .

Congress, having taken over a vast number of subjects purely local in character, that should have been left to State control, finds itself unable to cope with its task and delegates its legislative functions to the administrative branch. Thus in committing some new power to a bureau, it authorizes it to make rules and regulations, gives these the full weight of a statute and imposes a fine or imprisonment or both for violation of these rules and regulations with penalties attached, that were never enacted by the representatives of the people. Senator King found more than two thousand of them and was not nearly at the end.

Report of the Standing Committee on
American Citizenship to the American Bar Association

* * *

Local self-government is vanishing in the rush to "let Washington do it." America is becoming strongly and firmly centralized. Priceless rights and privileges which the forefathers intended to be exercised locally are being surrendered without a struggle into the vortex of Federal authority. Government is being removed every day farther from home and fireside, instead of being left with the people where it belongs.

What can be done about it?

A great deal of good may result if we stop, look and listen. No harm can come if we pause and give to the subject the most earnest thought that can be bestowed upon it. The purpose of my resolution is not only to enlist the competent efforts of a commission composed of great legal experts and publicists in trying to find a solution, but also to throw the subject open for national discussion to the end that the people themselves may be considering whether their government, after more than seven score of years as a going concern, has veered so far in the direction of centralized control that it would be wise now to undertake to redirect the course of government in a way that will guarantee

to all future generations the sort of freedom and popular rule the forefathers envisioned. There is absolutely no politics about my resolution. Republicans and Democrats alike admit the facts about the trend of government. They concede that the Federal authority is every year growing more supreme; that it is everywhere invading the provinces of the States and the local subdivisions and that the constant enlargement of Federal bureaucratic powers is serious.

HON. LOUIS LUDLOW,
Representing 7th Dist., Indiana, in the
Congress.¹⁾

Warder's Review

A Pleasure-Mad People

In times of degenerating morals the mass is pleasure-mad. The poor will live in hovels, dress meanly and nourish themselves insufficiently rather than forego the lust of the eye.

There was much complaining over unemployment since last fall; evidently the purchasing power of several millions of wage-workers must have been adversely affected by that condition. Nevertheless *Barron's* on March 17th reported "Mounting 'Movie' Profits."

"Motion pictures," the article declares, "might well be termed a necessary luxury, one that would be among the last to feel a slash in the family budget. The business recession following the stock market collapse had no effect on theater attendance. On the contrary, the industry recorded its best attendance of the year during the past two months."

At the same time labor and some of its friends clamored for the introduction of unemployment insurance, to be provided from State funds. This, too, is a characteristic symptom of a development which must ultimately lead to an ever-growing number of citizens looking to the State for sustenance. A pleasure-mad people inevitably lose the love for work, as well as the energy to exert themselves. To accept from the State doles under one pretext or another, does not appear shameful to men who have accustomed themselves to look on labor as a necessary evil, to be undertaken for no nobler purpose than that of obtaining the means to sustain life and acquire as great a share of the luxuries of life as possible.

The Laicized School

The absence of the religious spirit and the precepts of morality from the school books now used in the public schools of the country, is deplored by Mr. James M. Ogden, Attorney General, State of Indiana.

It had occurred to him to look over the Second Reader, used by him during his school days. Mr. Ogden was "impressed with the moral lessons which it contained and with the religious tone in many

of its pages." After that he borrowed a copy of a Second Reader in use at present, and discovered that "all such things (as those referred to) were omitted." "In the stories of Christmas and Thanksgiving," Mr. Ogden writes, "God was not mentioned. The whole tone of the book was sports and play."

He agrees with Mark Sullivan that to the child of the 70s and 80s the spirit of religion in the school gave a sense of definite relation to the universe, of eternity, of personality. That it provided him with comfort-bringing definiteness of rules in the otherwise difficult area of rights and wrongs—in short, supplied him with standards. "All these things," Mr. Ogden admits, "are lacking in the school books of today." The effect of this, he believes, "must eventually be dangerous upon our future citizens—the boys and girls of today."

Unfortunately, putting back the religious sentiments and moral precepts contained in the school readers which served former generations into the school books of the present, would not accomplish anything. They were omitted in the first place because they no longer accorded with the views of the leaders of American thought. The masses, unable to fathom the intentions of those who strove to eliminate even the last traces of religious thought and Christian morals from the schools, permitted matters to progress until today public education in our country is as completely laicized as is public instruction in France. And the widespread religious indifference holds out no promise of reaction against existing conditions.

Ministers Deifying the State and the Law

The early history of the Protestant churches in America reveals them as little inclined to preaching submission to laws enacted by Parliament, or otherwise bowing to authority, irrespective of whether their mandates were just and compatible with the religious convictions of the subjects affected. Ministers were, at least in New England, among the most active supporters of revolt from 1765 on. Their sermons were in many instances, once the storm had broken, mere political harangues.

Perhaps because of their conviction that the Protestant churches dominate our legislative bodies, ministers are inclined at present to take the view the State must be obeyed implicitly. A resolution voicing this dangerous sentiment was adopted by a group of preachers at a meeting recently held at Chaffee, Missouri. Representing the Methodist, Baptist, Christian and Assembly of God churches, they declared, in connection with a set of resolutions condemning liquor buying, bootlegging, card playing, dancing and gambling:

"We believe that every law legally enacted by any lawmaking body in the nation, is binding upon every citizen."

It is obvious, this declaration was made to fit before all the case the assembled preachers had in mind. What inexcusable blindness, however, not to realize the danger inherent in the doctrine of unquestioned obedience to every law put on the

¹⁾ From a letter to Members of the House, asking consideration for Mr. Ludlow's resolution, introduced on Jan. 6, "Creating a Commission on Centralization."

statute books of the nation! Enacted perhaps by a bare majority of two or three members of a Legislature, brow-beaten by an arrogantly noisy group of propagandists, who know how to marshal their forces effectively. Surely, the fathers of the country, whose praise the hymn "America" voices, would not sanction the policy referred to. In the first place they still recognized that there are "rights founded in the law of nature, which is the law of God, eternal and immutable,"¹⁾ and that the people were bound to oppose the least encroachment upon these sacred rights. This the ministerial meeting held at Chaffee lost sight of entirely, inconsistently disregarding the possibility that some day they may be forced to seek the protection of the natural law against a State which no longer has regard for the conscience of its citizens. The action of certain judges, in refusing citizenship even to women who would not promise to accept military service under all circumstances, should constitute a warning regarding the trend to deify the State.

What Advocates of Crop Reduction Overlook

The demand of the Federal Farm Board, addressed to the farmers of our country engaged in raising staples, to curtail production, is meeting with opposition. The Governor of Kansas, Clyde M. Reed, stated on April 15:

"With every respect for the Farm Board and every desire to support it in the effort to reach and solve the agricultural problem, I think too much stress is being laid on reduction in acreage, particularly of wheat. I am utterly without sympathy with the policy of trying to restrict our agricultural production to our domestic requirements, so long as there is a demand in the world for food-stuffs which we can and do produce."

Before all, Governor Reed is opposed to "that school of thought which would limit our wheat production to our domestic requirements." To do that, he believes, "would require a reduction of 20 to 25 per cent of our production of wheat in the United States," and this he regards as neither necessary nor desirable.

The strongest argument against the scheme of crop reduction Governor Reed has missed: That it proceeds from a false premise, stated by the Secretary of Agriculture, Mr. Arthur M. Hyde, on April 16, when he used the steel industry to illustrate the need for control of farm production. Speaking in a radio program he said, according to a report published in the *United States Daily of Washington*, that with expanding production and a heavy surplus "the solvency of every steel plant in the country was threatened until the answer was found in the organization of a merger of steel plants which controlled 65 per cent of the production."

Mr. Hyde neglects to take into consideration the decisive fact that since the application of scientific methods to the production of iron and steel those in charge of furnaces and mills can regulate both

quality and quantity of the product to be turned out with the assurance that neither will deviate from the established norm. The farmer is not situated so fortunately and science will never be able to aid him to determine the outcome of his efforts with the positiveness granted the producer of steel.

Nature interferes with the efforts and plans of the farmer, while the product of the blast-furnace, the coke-oven or a chemical factory will agree exactly with the intentions of the management of such works. The agriculturist cannot control the various factors that contribute to a poor, a fair or a good crop to the extent enjoyed by the producer of steel. Lack of rain or too much rain, the absence of a blanket of snow over winter wheat, late frosts in the spring, an early frost in the fall, are influences that may decrease both the quantity and quality of his crops, while he is helpless to change matters.

That is perhaps the chief reason for the reluctance of the individual farmer to curtail production. He lacks the assurance that, having complied with this request—or is it a demand?—crop failure may not leave him stranded high and dry.

Contemporary Opinion

In the fifteen years from 1913 to 1929 the population of our state is estimated to have increased about twenty-five per cent. In the same period, population of the insane asylums has jumped fifty-five per cent, while population in the penal institutions has increased 130 per cent. A great part of this increase is in the last ten years.

LOUIS L. EMMERSON, Governor of Illinois.

The theories of autocratic capital and democratic government are on trial. They must hurry up and adjust their outlook to the needs of the day before it is too late.

The traditional ideas and methods have had a good post-war run. They have failed to create the new world of which men dream and for which they long. One reason, undoubtedly, is that the pre-war leaders have remained in the saddle. Pre-war methods have been applied to post-war problems, and we have not yet really opened our minds and adopted a new attitude toward life.

JOHN SCHAILER,
in *The Saturday Review*¹⁾

The ever growing disparity between volume of production and the purchasing power of the masses of the people able to consume may be attributed to distributive injustice. The maintenance of an equilibrium between production and purchasing power can only be achieved by a more equitable distribution of the world's annual income. That is one of the aims of the Co-operative Movement. Many millions of dollars of savings annually ef-

¹⁾ Quoted as having been expressed by Eliphalet Williams in 1769, in *The New England Clergy and the Revolution*, by Alice M. Baldwin, Durham, N. C., 1928, p. 107.

¹⁾ London, April 5. It should be noted that it is a conservative weekly applying the term: "autocratic capital."

fectured by co-operative production, marketing and distribution—savings which would otherwise be converted into the unearned and largely unspent profits of capitalists—illuminate the way to a satisfactory solution of the recurring cycles of unemployment, poverty and destitution. If comprehensive and systematic steps on an international scale are not taken to meet this situation the prediction that capitalism will break down through its own weight must eventually be realized. The spectre of international economic chaos is around the corner.

The Canadian Co-operator

An editorial recently printed in the *British Weekly* on the subject of "Labor" deserves close consideration, in view of the breakdown of Capitalism, which is taking place with such tragic results in England at the present time. The editorial writer feels that "No man can rest contented while his brothers are crowded together in dark, evil-smelling slums, or remain unmoved by the spectacle of degrading poverty side by side with wealth and extravagance." He adds that "our civilization cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches, to our political organizations, and to our capitalists."

... We will not presume to offer a solution, but we do seriously feel that not only must Catholic Christianity become a vital force in society, but our present industrial system must be scrapped and replaced by one less flagrantly defective. It is not unlikely that the new order will take the general shape and form of the Solidarism which has been effectively elaborated by Catholic economists.

The Echo

"At least two-thirds of the population of the world live in countries where a considerable proportion of the people are under-fed." This statement is made by no less a conservative individual than Dr. Julius Klein, Assistant Secretary of Commerce of the United States. Dr. Klein reports that 20 per cent more wheat and rye is needed to meet the requirements of the world, excluding the great need of China's population; 80 per cent more sugar should be consumed; 84 per cent more coffee; 80 per cent more cotton; 66 per cent more wool; 100 per cent more silk and rubber.

There is an additional deficiency of consumption of many of the mineral and petroleum products.

What then becomes of the oft repeated statement that the country suffers from over-production? True, there is a greater production of many foods than is being distributed to those who most need them, but that is a deficiency of our whole system which sets up private profit as a barrier between producers and consumers.

*Co-operation*¹⁾

In peace the State cannot put a man to death without a full public trial. Even so, a single dissentient voice in the jury will postpone the ver-

dict. The modern State, however, condemns millions of its citizens to death on a secret majority vote of a few men. Great Britain entered the last war on a majority of three individuals to two.

Indeed, the modern conception of the State and its rights is becoming perverted. Instead of the State being thought of as existing for the benefit of its citizens, it is now considered to be an artificial authority which claims each man who comes into the world as its own. . . . It is little wonder, when governments hold such views, that the form of State slavery known as conscription is allowed to exist. Yet there is hope that since Negro slavery became abhorrent to civilization during the last century, men may yet revolt against this more insidious enslavement which is coated with the jam of patriotism. If the peoples of Europe were to become so convinced of the futility of war as to take this step, it would make the waging of modern war considerably more difficult. At any rate the atmosphere of suspicion which still hangs around Europe would be much attenuated, and the possibility of general disarmament could be more usefully discussed.

PAUL WARRINGTON,
in the *Christian Democrat*¹⁾

The difficult problem facing all the States is where and how to obtain the revenues necessary for the support of the State and its political subdivisions. The Federal Government is forcing the States to cling in large part to the obsolete and iniquitous property tax.

The Federal income tax drains the State almost dry. It extracts all the cream.

Further, the Federal judiciary, through its construction of Section 5219, the interstate commerce clause, its exemption of royalties and copyrights, etc., is day by day so limiting and circumscribing the sphere within which the taxing powers of the States may be exercised until the States are being deprived of almost every available source of revenue that might be reached with a fair and equitable tax.

Has not the time arrived for a concerted movement among the States to induce the Federal Congress to withdraw at least in part from the field of direct taxation and leave the States some means whereby to live and support their institutions? In the words of Mark Graves, New York State Tax Commissioner:

"Has not the time come when it is imperative that the Federal Government and the States get together and agree upon a comprehensive plan for the financing of Federal, State and local activities in such a way that each class of taxpayers shall pay its fair, just and equitable share of the aggregate tax bill?"

R. C. NORMAN,
Tax Commissioner, State of Georgia²⁾

¹⁾ Vol. 10, No. 4, Oxford, Apr., 1930, "The Catholic Church and Peace."

²⁾ *U. S. Daily*, April 4, 1930, p. 14.

¹⁾ N. Y., April, 1930.

CATHOLIC ACTION

The constitution of a remarkable venture, inaugurated by the Catholics of Holland, has now obtained the tentative approval of the hierarchy of the country. Intended to promote mental hygiene, the new organization will establish information bureaus and an Observation Clinic for psychic hygiene and related subjects.

The undertaking is being promoted by Baron C. M. J. de Beerenbrouck, professors of the Catholic University at Nymwegen, and a large number of priests.

The report for 1929 of the Catholic Truth Society of India shows a membership of 1649, an increase of 189 over the previous year. The sale of publications attained a record; in all 254,496 copies of pamphlets and leaflets were handled by the society during 1929. "The Society of St. Vincent Paul attached to St. Vincent's High School, Poona," says the report, "stands foremost as a distributing and canvassing institution."

Book-stalls and reading circles, both fostered by the society, are growing in number, and more churches, schools, etc., are establishing book-racks.

According to information received from Mr. John P. Boland, K. S. G., General Secretary, Catholic Truth Society of England, the number of Box-tenders has been increased to 1270 during the past winter. The success of the Church Pamphlet Rack in that country must be largely attributed to the fact that the Boxtenders bestow upon the racks and the selection and sale of pamphlets.

The bronze gates in the Baptistery of Westminster Cathedral, London, were presented out of the profits of the sales during some previous years in the Cathedral pamphlet racks. In the Cathedral itself there is a steady sale of over 10,000 pamphlets during the year.

The Madras & S. Mahratta Railway Catholic Employees of Hubli, India, held their first annual Thanksgiving Day on March 19. The celebration was preceded by a Triduum and on the Feast itself there was S. H. Mass and General Communion, followed by breakfast, to which the whole congregation was invited. In the evening, there was a solemn Benediction at which the Parish Priest after his sermon read a telegram conveying the blessing of His Grace Archbishop Doering.

A procession of over a thousand with the statue of their Patron St. Joseph in a decorated car was then held, accompanied by the church choir and the Railway Rifles' band. "This fine demonstration has made a great impression on the Railway community here," the *Examiner*, Bombay, reports.

LUXURY

During a recent sojourn in St. Louis, Mr. James L. Loomis, president of the Connecticut Mutual Life Insurance Company, of Hartford, Conn., declared luxuries, placed in a favorable light by high-pressure salesmanship, now form 90 per cent of a life insurance company's competition. The remaining 10 per cent is against rival companies. Mr. Loomis furthermore believes the public's yearning for momentary happiness to have increased with

alarming rapidity, and that it will probably continue to grow at a similar pace.

This widespread desire, however, is being counteracted in part by the presence of high-pressure salesmanship on the part of life insurance companies and savings institutions. Despite the ever-encroaching appeal of luxuries, insurance firms have been holding their own, Mr. Loomis said, and there has been a decided tendency toward saving, especially in the East.

The public is tempted by installment buying, for one thing, he declared. And, too, its appetite is constantly being whetted by the appearance of new luxuries.

RACIALISM

The *New York Times* recently announced: "Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written the *Times* that his people universally wish to see the word 'Negro' capitalized. It is a little thing mechanically to grant, but it is not so small a thing in its implications. Every use of the Capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of races'."

"The *New York Times*," the editorial continues, "now joins many of the leading southern newspapers as well as most of the northern in according this recognition. In our 'style book' 'Negro' is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations in 'the lower case'." (*Central Blatt and Social Justice* has capitalized the N for years.)

THE CASTE SYSTEM

Western influences are tending toward ameliorating and even abolishing the caste system of India. Members of castes are demanding at least the right to visit the temples and shrines of their faith. A recent instance of untouchables rebelling against their exclusion from the holy places is reported by the *Week*, of Bombay, of March 6th:

"Nasik, the holy city of Hinduism and a stronghold of Brahman orthodoxy, is astir with excitement. Last Sunday a procession of untouchables marching four abreast and one mile long, wended its way to the ancient temple of Kalaram with the intention of making an entry. On reaching the temple, they found the gates barred and bolted, and a large posse of police on the lookout. So the procession moved on to the river bank where at an open air meeting vehement addresses were delivered. A number of Brahmans participated in the procession and are giving the Mahars full support in their demand for religious equality. A real Satyagraha movement on the lines of the Parvati Temple in Poona is developing at Nasik."

INTER-STATE MIGRATION

The political influence of Negroes in the six Northern States in which the largest percentage of the million Negro migrants from the South have made their homes, will be considerably increased under the Reapportionment Act to be based on 1930 Census figures and which is expected to affect the membership of the House of Representatives from 28 states.

The following states are expected to gain the following number of Congressmen due to Negro migration:

California, 6; Michigan, 4; Ohio, Oklahoma, Florida, Arizona and N. Carolina, 3 each; New Jersey and Texas, 2; Connecticut, Washington, Montana, Oklahoma, Florida, Arizona and N. Carolina, 1 each.

The following states are expected to lose the following number of Congressmen due to Negro migration:

Kentucky and Mississippi, 3 each; Alabama, Louisiana, Tennessee and Virginia, 1 each.

HOME TRAINING

While the public school system in the United States is attempting to drag even children under kindergarten age into the school room, a congress will be held at Liege in Belgium, from August 4 to 7, intended to advance education in the home by the family. It will be the fourth of its kind; the three previous congresses were conducted at Liege (1905), Milan (1906) and Brussels (1910).

The congress is sponsored by the "*Commission Internationale de l'Education Familiale*," and while it is to occupy itself with general questions of education, its chief purpose is "to establish the primordial importance of family education."

BOOK CENSORSHIP

The Legislature of the State of Massachusetts adopted and Governor Frank G. Allen has signed a new book censorship law, ordaining:

"Whoever imports, prints, publishes, sells or distributes a book, pamphlet, ballad, printed paper or other thing which, considered as a whole or considered with reference to any complete independent part thereof, is obscene or impure, or manifestly tends to corrupt the morals of youth, or an obscene, indecent or impure print, picture, figure, image or description, manifestly tending to corrupt the morals of youth, or introduces into a family, school or place of education, or buys, procures, receives, or has in his possession any such book, pamphlet, ballad, printed paper, obscene, indecent or impure print, picture, figure, image or other thing, either for the purpose of sale, exhibition, loan or circulation, or with intent to introduce the same into a family, school or place of education, shall be punished by imprisonment for not more than two years or by a fine of not less than \$100 nor more than \$1,000, or both."

SOCIAL INSURANCE

The Union of German Employers' Associations (Vereinigung Deutscher Arbeitgeber-Verbände) has made public a memorandum dealing with the reform of social insurance, especially health insurance. The aim is to prevent the misuse of the funds by waste of medicine and by malingering.

It is proposed that the insured shall pay one mark in every case of illness, and as a rule also pay 25 per cent of the cost of the medicines and other things prescribed. In addition to this, there is to be a special control exercised by physicians named by the Health Insurance Department. Sick benefits are not to be paid until after some days of illness. Similar proposals have also come from officials of the funds themselves, since the contributions to these funds—6½ to 7 per cent of the wage, making a total of 2,200 million marks—are a heavy burden for employer and employee alike.

UNEMPLOYMENT

The index number of employment in representative New York State factories dropped one-half of one per cent in February to 91.6, based on the monthly average of 1925-27. The decline, although less severe than in the previous three months, was contrary to the usual seasonal gain of more than one per cent at this time of year. In only two other years since factories began reporting in 1914, namely 1919 and 1920, have they cut forces in Feb-

ruary. The decline of the past four months has pulled employment down nine per cent from the fall peak, so that February this year was lower than any other February since 1914.

Payrolls dropped 1.5 per cent in February. The index number at 93.2 represented a loss of over twelve per cent in five months. February payrolls have dropped in five other years, so the decline was not unusual, but it followed after several good sized cuts in the previous months.

As a result of the greater cut in payrolls, average weekly earnings fell to \$29.46, a wage lower than any since the summer of 1928. These statements are based upon reports from more than 1800 manufacturing firms reporting each month to the Bureau of Statistics and Information of the Department of Labor. The factories were chosen to represent the various industries located in the State and employ approximately one-third of all factory workers.

INDUSTRIAL ACCIDENTS

One factor in the large increase in industrial accidents in New York is, according to Commissioner Perkins, the practice of laying off or failing to employ experienced men, and using in their places young, unskilled or semi-skilled workers "at jobs beyond their capacity for good judgment and safe practice."

"The dead line at forty, which we have heard so much about of late, has undoubtedly increased our industrial accident rate," she said. "The technical improvements, which attempt to substitute a machine for a human brain, a robot for a man of long judgment, also have something to explain in the accident increase."

Miss Perkins expressed the hope that great good may be accomplished by the Labor Union Safety Campaign Commission, "which is interesting the workmen of the State in safety as never before."

A meeting of the New York State Industrial Council was held March 11 for the special purpose of considering the prevention of accidents in house wrecking. In addition to Council members, several labor leaders and demolition contractors, members of the Code Committee of the Labor Department and the Code Committee appointed by the City of New York to consider the new building code, were in attendance.

The discussion brought out the fact that the methods used in demolition have changed considerably of recent years and that it is now not uncommon to have to wreck buildings having steel frames. The technique of wrecking this kind of building is different from the older styles of floors being opened and the material dumped through from the inside, while the shell walls are broken down from outside scaffolds suspended from steel frames.

It was suggested by Albert A. Volk, a leading demolition contractor who was present at the meeting, that an experiment in safety might be carried out in co-operation with labor men to determine the safest method of doing this kind of work. General suggestions put forth for increasing the safety of demolition work were safety training for both foremen and workmen, small working groups carefully supervised, and the licensing of wreckers.

WORKMEN'S COMPENSATION

The Legislative Committee on Labor and Industries has reported unfavorably to the Legislature on the petition of the Massachusetts branch of the American Federation of Labor for the establishment of a State fund for workmen's compensation insurance.

Three members of the committee reserved their right to dissent.

The Industrial Accident Board, State of Montana, recently considered a question in connection with an industrial accident case that has not arisen before in the State, it is stated. The injured man, Fred Gunstone, employed at the State nursery greenhouses, was struck by an automobile and suffered a broken leg while on a county road as he had finished his day's work and was leaving the nursery property.

The State Supreme Court has held that injuries sustained after the day's work is finished, if incurred on the employer's premises, are compensable, it is explained.

INSURANCE RATES

The cost of surety bonds is one of the many items entering into the cost of building construction. In the belief that by reducing building costs construction work can be fostered and unemployment relieved, Albert Conway, Superintendent of Insurance, State of New York, has attempted to bring about a reduction of insurance rates. He cited the Towner Rating Bureau, a rating organization for companies writing fidelity and surety business, to appear before him to show cause why contract bond rates should not be lowered.

"Press reports," stated Mr. Conway, "indicate that during the coming year construction projects will probably exceed \$11,000,000,000 in cost. Since surety bonds are required in connection with a great part of this construction and involve an element of the cost thereof, I feel that the time is particularly opportune for a review of this item.

"As the proposed construction unquestionably will have the effect of greatly decreasing unemployment conditions, it is of paramount importance that the elements entering into construction cost be reduced to a minimum in order to furnish added incentive to public and private bodies to embark as speedily as possible upon this work."

BRANCH BANKING

The gradual development of a system of nationwide branch banking was predicted by Roy A. Young, Governor of the Federal Reserve Board, in his testimony, on April 11, before the House Committee on Banking and Currency in hearings on branch, chain, and group banking.

Mr. Young stated that he did not care to give a definite opinion on the number of branch systems that would develop eventually, but that he would hazard a rough guess that the United States would have a minimum of 50 such nation-wide systems perhaps within 50 years.

Representative Strong, of Blue Rapids, Kans., suggested that it might not be fair for the Government, when a contest was in progress between the independent bankers and the group and branch bankers, to have as Comptroller of the Currency an avowed branch banker.

He stated that it might result in charters being denied to unit banks and permission being given to branch systems to establish branches instead. His statement followed remarks by Representative McFadden (Rep.), of Canton, Pa., the chairman of the Committee, to the effect that the number of branches established in New York City last year greatly outnumbered the new charters granted to unit banks.

CREDIT UNIONS

At its annual meeting, held early in the year, the Municipal Credit Union, composed of employers of the city of New York, declared a dividend of 6 per cent on shares held during the year 1929. This dividend amounts to \$65,304.41. The union has 12,141 members, of which number 7,265 borrowed

a total of \$1,765,475 last year. The undivided profits at the end of 1929 amounted to \$78,426.33. The membership during 1929 increased 1,000 over the year 1928. The union has been in existence since 1916, during which time it suffered a loss of only \$40, due to a forged note.

An amendment to the by-laws was adopted to extend membership in the union to employees of the State of New York who are assigned to State offices within the city limits and who reside within the confines of the city.

REDUCTION OF ACREAGE

The Federal Farm Board has warned the farmers of Kentucky and Tennessee against the intended 15% increase in tobacco acreage for 1930. This increase would produce a crop about 75,000,000 pounds larger than the 1929 crop, which was itself 50,000,000 pounds in excess of the annual demand for Burley tobacco.

Efforts by the Farm Board are aimed at a 10% reduction of wheat acreage in Minnesota, Montana, and the Dakotas. Farmers will be asked to put 2,000,000 acres into flaxseed and other crops instead of wheat. Grain congestion continues serious. The Grain Stabilization Corp. laid plans to prevent a rush of deliveries to Chicago and other crowded terminals on May 1.

RAIL MERGERS

Opposition of organized railroad labor to the present consolidation plans of the Interstate Commerce Commission was voiced when labor leaders, organized as the Railway Labor Executives' Association, declared that they had been convinced that move made no adequate provisions for protection for interests of either users of transportation service or employees who furnish service.

They stated: "It has become clear that consolidation legislation is being sought largely to aid financiers and promoters to merge railroads and bring about financial reorganizations highly profitable to manipulators of railroad properties, but of doubtful value to the public."

CHAIN STORES

Through opening of 329 new stores and the acquisition of existing chains operating 311 stores in California, Oklahoma, Texas, Canada and other points, Safeway stores increased to 2550 in 1929, against 2020 at end of 1928.

During the year the company opened 314 new meat markets and added 197 through acquisition. There were opened or acquired 29 warehouses, seven bakeries and two creameries. These investments amounted to more than \$13,500,000. At end of December, 1366 meat markets were located in the company's grocery stores, against 855 in 1928. Warehouses grew from 15 to 44, bakeries from eight to 15.

MATERNITY CARE

The Salvation Army on April 20 dedicated what is known as Midland Division Women's Home and Hospital in St. Louis.

The hospital has a total of 75 rooms and will accommodate 65 adults and 50 infants, besides providing living quarters for the Hospital Staff and employees. Its purpose, according to a statement issued by the Divisional Staff of the Army, is "to provide a home, medical care and religious instruction for the unmarried expectant mother. A patient may be admitted any time conditions and circumstances make it necessary for her to seek shelter, and may remain until satisfactory plans can be made for both mother and child, the average stay being approximately three months."

My Pioneer Life in the Great Forest in Northern Wisconsin

and

My Pleasure Trip to New Orleans¹⁾

III.

It would seem, to those who have never seen a log drive, that it was unnecessary to carry such a heavy and clumsy handspike; but I had a chance, on one of my visits to the river when the drive was going on, to see how necessary a good strong handspike was. It was at one of those places where the bank was so high on both sides that the water did not come up within ten or more feet of the top of the banks, and that is just the place where jams are likely to occur. On such occasions the log driver's science as well as courage is taxed to its utmost. It is exceedingly dangerous for the men to open them after the logs are once formed into a perfect packed jam. There were two men at the place at the time the logs first stopped and the men quickly ran on the logs to about the middle of the river where they went to work and finally, by hard lifting and prying, succeeded in getting a few loose and a momentary start took place. But the stop, although short, had given time enough for the powerful current to pack the mass of logs, that were in the river above, close together and the jam was formed again only a few rods from where it had started and this time it took a different form. The weight and power was now much greater than at the first instance and so when the forward movement stopped log rolled on top of log, some were forced down, and in a very short time it was not only a jam but a dam of logs that stopped the water and made it raise higher and higher.

The effect of that can be imagined. The force of many thousands of logs and a tremendous current and weight of water behind which rose higher and higher with every moments delay and kept piling the logs on top of the dam. How those men did work and run from one side to the other trying to find a log somewhere that could be moved; but they were all so firmly packed together and held by the weight that was on top and the pressure from behind and all their efforts were futile. I felt sorry for the men and wished that I was able to assist them. At last a man came running down the river bank with a red sash around his waist who I at once recognized as the young Canadian Frenchman I had seen several times on the river during logdriving season. He generally wore a fancy sash around his waist and was very proud. The Canadian Frenchmen are all proud fellows; but those who engaged in the lumber business were excellent hands on the river as they were used to the work from small up. And this, Juan as he was called, was a spry and active young fellow. As he got on top of the jam it seemed he took in the situation at once. He did not waste any time

in trying to work the logs loose from the bank but went right over and down from log to log until he got down to the level of the river below the dam, which was then at least eight feet below the level of the water above the jam. Then he went around a little and took notice to the position of the logs. Out in the middle he got on to a few logs that were laying alongside of each other and heading down stream and projecting some distance out from under the balance; but they laid deep in the water so that only the furthest end could be seen from the bank. On these he commenced to try and finally drove the pike of his handspike into one and resting it over another worked away for a while and sometimes raised the end of one log well out of water. All at once the log he was standing on and several others shot out, from under the pile, as if they came out of a loaded cannon; then followed a movement in the whole mass of logs that had formed the dam and the jam was broke. Logs came down rolling and tumbling over and over; some even stood on end or were forced half out of water by the others now being driven forward by the tremendous body of water from above. It was a moment of anxiety for us who were looking on and great danger for the little Canadian. Had he been caught among that mass of logs nothing could save him from drowning and perhaps be ground to pieces among logs. The little Frenchman was equal to the task, however. As soon as the jam broke he quickly sprang on one of the logs that shot out from under the jam and jumped nimbly from one to another until he stood on the foremost log in the river and going down stream at full speed ahead of the mad current and tumbling logs that was coming after. Soon as he was clear and safe he stuck the pike of his handspike in the bark of the log he was riding and held it up, then he took off his hat and swung it above his head and started up a lively French song. I had taken a likeing to the little lively fellow when first I saw him but that act changed likeing to admiration and he was a hero in my eyes from that day.

I have introduced my home in the cold and dreary winter season when nothing but snow and ice was to be seen or expected. But the other six months of the year made ample amends for the long and dreary winter season. As soon as the snow had disappeared spring was there to stay. Trees soon began to bud, leaves came out and foliage covered the forest with a beautiful light green colored mantle, flowers of all kinds and colors sprang up among the trees, birds sang and twittered in the forest, every thing seemed to start in with new life. So in the fields. The fall-grain, which had been covered with the deep snow had not been idle; it had growed right along under the snow and was nicely bushed and ready to sprout as soon as the ground was bare of snow. The heavy snowfall was also very beneficial in the way of hurrying things forward. The snow, which been thawed slowly, gave the ground all the moisture it could

¹⁾ Manuscript Memoirs of James Larson, late of Fredericksburg, Texas; publication begun in March, 1930, issue.

hold before any flooded away and was in a fine condition, when aided by the warm sun, to make things grow and it did grow. There was no late frost or hailstorm to hinder it. The summers were pleasant and agreeably warm but never hot. No danger of getting sunstruck in that locality; in fact a person could safely walk about bare-headed in the middle of the day.

The climate, during those three seasons, were certainly the most balmy and salubrious I ever found in any of the states and territories in which I afterwards traveled and spent portions of my days; and as to beauty no locality has ever appeared more grand and magnificent to me in summer than that great forest in full foliage and also in the fall when the leaves were about to begin to drop then there was a great variety of colors of the leaves. Each one of the many different kinds of trees seemed to have its own peculiar coloring for its leaves at that time of the year as red, brown, yellow and gray; and each of these colors again formed various shades according to the size and age of the tree; then scattered here and there among them all stood the majestic pine-tree and other evergreens which held the strong green color through all seasons. The forest, at that time of the year, was a magnificent sight; but it was also a warning or notice to the people that the many colored leaves would soon fall to the ground and the bare and naked limbs would be covered with snow and ice.

The river was a source of pleasure for the boys in summer. Fishing was not much. There were some fish but they were small and we did not care much about them. But swimming, diving and riding the stray logs that had been left over from the spring drive. The last was perhaps the most interesting as well as beneficial to some of us at least. From my father's place straight through the woods was about a quarter of a mile to where there was the best place for swimming that could be found on the river. It was a long-deep place with high banks on both sides and nearly perpendicular to the bottom of the river. It was about forty to fifty yards wide and perhaps a quarter of a mile long and very deep. It was remarkable, really, that the sand and ground washed down with the flood in spring did not fill it up as there was a rapid at the lower end where the rocks were visible when the river was low in summer. But it remained a splendid swimming place as long as I was at home and had a chance to enjoy it; and certainly deep enough. We had some excellent swimmers and divers among the boys but in some places it was a hard matter for any of them to go to the bottom and bring up a hand full of sand; even with the assistance of spring-boards which gave the diver a fall of eight or ten feet.

But riding the logs gave us more fun than diving. We had all seen and admired the river-men when they were running the logs out in the roaring foaming river in spring and the most of us were ambitious to be able, some day, to manage the rolling, tumbling logs as careless and reckless as they

did. Hence we had to have logs at our swimming-place no matter how far we had to roll them to get them there. So when the swimming season came we brought suitable handspikes along and if there were no logs at the place or not enough, we went up the river to hunt them or back in the cedar-swamps where they had got in during high water and lodge among the trees and escaped notice. Hence we would some times have to roll a log a long distance to get it to our swimming place but that work we did not mind, it was nothing to us when compared with the fun they would afford us at the swimming place. So we hunted diligently in the swamps and along the river bank and worked like bees rolling them in until we had all that we could find within a reasonable distance. But we generally managed to have eight to twelve logs and when they were once there they could not get out over the rapid below unless there should be a big rise in the river and that seldom happened in summer. Then the fun commenced. On Sunday afternoons or on other days, when we could afford the time, we came together at the swimming place and enjoyed ourselves by diving and swimming and trying to ride the logs. We could all swim like ducks and dive like fishes easy enough but to ride those logs in anything like a graceful style was quite a different matter for us new beginners. The exhibitions we gave consisted generally in efforts to climb on top of a log then to try to straighten up, in a very awkward manner too, the next moment a douse head over heels into the river and then another attempt to get up and so on until the rider finally succeeded in gaining a standing position on top of the log. This was generally a cause for exultation by the successful boy but often very shortlived. The white pine was very light wood and floated with over half of its body out of the water so if the boy, in his excitement put only a little more weight on one foot than on the other the log, being very sensitive to the touch of any weight on top of it, would immediately turn and spin around so quickly that an unexperienced person was not able to move his feet fast enough to keep on top of the log even if he was otherwise keeping his balance as every false step he made would increase the motion. The only thing to do was to stop it from rolling and that had to be learned first. In fact the ability to stop a log no matter how fast it rolled as well as in keeping an even and steady balance laid the whole secret.

Some of the boys did not get into that secret very easy; they did not care for it except for the fun of it made us while swimming and as we were all in swimming rig it made no difference to us whether we stayed on top or not. But I took more interest in it. Not that I, at that time, had the idea of putting it to any use. I never thought that far at the time, but I liked it and therefor took more trouble with it than the others. I soon got so that I could easily get up and assume a standing position and then I made a practice of noticing the force of a log in rolling slowly and what pressure on the opposite side was required to stop it and

so also when I made it roll faster and faster. Sometimes I made it spin as fast as the wheels on a buggy behind a fast trotting horse and my feet had to move like a jig-dancer's to keep on top. I did not find it so difficult to accommodate my feet to that movement though; as a log in water rolls steady and without any jolt or jar. It was only necessary to move the feet lively and keep on a balance, stand straight and look up. Not look at the movement of the log stall; because that would make a person feel a sort of dizziness which would cause him to lose his balance. The greatest difficulty I found was to learn to stop it after I had got it to spin lively; at that practice I was often doused very roughly head over heels into the river. But I learned it nevertheless and at last surprised the other boys by getting on the logs with my clothing on. The very first attempt, however, resulted in getting my clothing drenching wet and I had to swim to the bank and pull them off and hang them up among the cheers and laughter of the boys and their remarks about "it being my washday" and other such remarks. But I was not in the least discouraged. I felt sure that the mishap was caused by being too anxious to remain on top "to show off in fact" and that destroyed the confidence I otherwise had in myself and weakened my nerves. Therefore, soon as my clothing was about half dry, I went and put them on again and got a log & this time succeeded in staying on top until my clothing was entirely dry and went home with "my wash dry". After that I always had my clothing on in riding logs. Sometimes I did get a ducking, of course. But it had to be admitted, even by the most critical ones of the boys, that I had anyhow got better acquainted with the tricks and antics of the logs than any of the others. I was not quite satisfied yet, however, although I could ride anything that was able to bear me up, but my practice and experience so far had only been in still and smooth water and I had the idea that there was a big difference between riding a log in a rushing, roaring stream and in still water.

But I, secretly, made up my mind to settle that question at the very first chance I could get: and it soon came. During the next winter not many logs were hauled to the river; only what few the settlers put in. Hence there was no regular drive in the spring, those few logs needed no assistance; they were out of the river before it had fallen much. This favored my plan exactly. I wanted high water and swift current but open and clear river to try my experiment in.

So I trimmed a handy pole one day and set it over the fence and in the afternoon when I had nothing else to do and knew that I would not be missed I took my pole and, without saying anything I started direct for a place on the river where I felt tolerable sure that some logs could be found lodged among the trees. In this I was correct. Though the water was over the banks of the river high up among the trees I found several logs held fast by trees and one so near dry land that by the use of my pole I could easily swing myself out on it and

did so at once. Then I poled by log among the trees toward the river the water being not so very deep on the bank among the trees I could easily reach bottom with my pole. But that came to an end as soon as I came out from among the trees; no bottom then for my pole and I had to use it as a paddle to force my log out in the middle of the river and I wanted to get there as soon as possible in order to avoid running into overhanging limbs and tree-tops from the bank. But I got there alright and then straightened myself up and took a look at the situation. I was now for the first time in my life standing on a single log in the middle of a roaring stream and going down in what might (in horse-race language) be called a 2.40 speed. At first I felt a sort of chill coming over me; not that I had any fear of the water. I knew very well that I could swim to the river bank if I should be thrown off. The only difference there was in being thrown then and in summer at the swimming place was this that it now meant a douse into water as cold as ice could make it, as plenty ice was floating in the river and that, of course, would be a very unpleasant sensation.

But I soon recovered my confidence when I found that I could handle the log alright. While the log was rushing ahead in the swift current I kept my balance just as easily as when riding in the still water at the swimming place in summer and I felt proud of my achievement in the art of log riding and glad, also, that I had risked to undertake this trial-trip. The thought of the ice-water bath, which I might at any moment be subjected to, did not trouble my mind any more. Rushing on down through the settlement at a tremendous speed I sang "The river is up, the channel is deep, the wind blows steady and strong", a song I had heard the river hands sing and that came to my mind as a suitable one for the occasion. In the meantime I was going it as fast as the current could drive my log, through the settlement and into unknown locality. But the sun was now getting low and I concluded to bring my sport to an end. Hence I paddled the log towards the bank and when I arrived at a suitable place I jumped off, threw my pole in the river and turned homewards. How far I had run by the crooks in the river would be hard to estimate. But I know that the distance I had to walk to get home was more than double the extent of the whole settlement and my trip by the course of the river must have doubled that at least.

It was late at night when I arrived home. But as it was not unusual for me to be out late at night no body asked any questions and I was pleased with the idea that no one had found out, or would find out what I had been doing that afternoon. In this I was deceived though. One of the settlers had seen me from a hill and he told my parents. The consequences were I received a scolding from my mother who could not see or understand my motive for doing such trick, as she called it. In fact she never could understand me as my father did. She did not know that it was a predominant thread in my character when I became

interested in anything to get to know all about it if such a thing was possible. But she, from another point of view, considered only the danger I had so rashly and unnecessarily exposed myself to. In that she was, of course, right. It was unnecessary, it was only a whim of mine and there might have been much more danger in the undertaking than I had supposed. The ice-cold water might have so benumbed my limbs or perhaps caused a cramp and made me unable to swim and that was what I relied on as a last resort if I was thrown from the log. My father did not say anything; he simply shook his head a little and smiled; but it took my mother a long time to get over it.

But I had made the experiment and came out successful and so, in spite of all the lectures I received from my mother on the subject, I secretly rejoiced over the knowledge that I was able to ride a log under any circumstances "just as well as a man". At least so I thought; and whether or not there was anything of real importance or value in my ability to ride these saw-logs was never thought of. It was only boys play to me and my parents certainly considered it in the same light. My mother even called it foolish play.

Collectanea

Even today the expenditure by a congregation of \$430,000 on the erection of a church would be considered as imposing no small burden on its members. Since sixty years ago the value of the dollar was much greater than at present, while wages were much lower, the members of St. Michael's parish, Chicago, must have been actuated by a heroic spirit, when they undertook to build a church, the cost of which, as they knew, would impose great sacrifices on every parishioner. A short history of that parish, published in the *Cincinnati Marienkalender* (for 1870), therefore justly speaks of the "colossal sum which the parish must raise alone and single-handed."

In anticipation of the erection of the church the people had, the account states, raised \$70,000 in cash up to February, 1869, "but not with the help of suppers, or fairs, or picnics, or excursions (to which the Rev. Clergy would not consent) but solely through house and church collections or voluntary contributions given for the love of God."

It is well to remember that wages were at the time referred to but a fraction of what they are today. Laborers were receiving a dollar a day, carpenters and other artisans between two and three dollars. Moreover, the greater part of the parishioners of St. Michael's parish were newcomers to America, still in a state of adjustment to new conditions and a new environment. All the more honor to these pioneers, who must have sacrificed many personal comforts in order to make possible a church stately even today.

The schools of St. Michael's parish were at the time attended by 1200 children. Certainly a remarkable record, largely due to the zeal of the Re-

demptorist Fathers, who had taken charge of St. Michael's parish in 1860.

The first attempt to found a German parish at New Haven, Connecticut, was undertaken in February, 1855. It seems, the Bishop of Hartford, Bernard O'Reilly (1850-1856), had sent a Father Hender to New Haven with instructions to minister to the spiritual needs of the Catholics of the German tongue settled there. His plans were, however, immediately interfered with. A communication addressed to the New York *Herald* declared there was no need of a German church, since the German Catholics were very well satisfied with existing conditions, affiliation with the Irish parish. The truth of this statement was at once denied by Frederick Thesing and Caspar Funk, acting for a committee of their Catholic countrymen. Attributing the letter referred to to "German Jews and infidels, who are trying to establish a society which would acknowledge no other God than nature," these men declared:

"They [the opponents referred to] saw their projected society in danger, and consequently determined to oppose the priest. They called a meeting, inviting a great many, but kept the object of the meeting a secret. Some Catholics, myself amongst them, went there to see what was going on, but when the object leaked out, most of the Catholics left and were it not that a few stopped to watch the proceedings, the brotherhood 'would have been alone in their glory.' The meeting itself was an admirable burlesque on the use of reason. And he who would be so foolish as to believe in God, Christ and the Bible, was placed among the long-eared tribe."¹)

The incident throws an interesting light on a subject we have frequently referred to, the attitude of the infidel Germans toward their Catholic countrymen during the formative period of the Church in our country.

In his History of the Archdiocese of St. Louis Rev. J. E. Rothensteiner pays sympathetic tribute to the character of the first President of the first German Catholic Benevolent Society established in St. Louis and the first President of the Central Verein, John Amend. The latter, we are reminded, accepted office at the founding of the German Roman Catholic Benevolent Society on December 3, 1846, resigned in 1850 and went to California, again being elected in 1854 after his return, and retaining office "till death called him away to his eternal home, November 17, 1885." Thereupon the historian continues:

"'Papa Amend', as he was lovingly called by all that knew him, was a remarkable man, full of strong, living faith, charitable to all and eminently fair in all his dealings. His word was always 'as good as gold'. John Amend was one of the leaders in the movement to unite all the German Catholic Societies in a national organization, the so-called Central Verein. This great Association was formed at Baltimore in 1855 and incorporated in the State of Missouri in 1883. The fifth annual convention of the Central Verein was held in St. Louis, 28-30 of May, 1860. John Amend presided over the deliberations. . . . He held the presidency of the Central Verein . . . to 1867, when he declined a re-election."²)

¹) O'Donnell, Rev. Fr. Catholic History of Connecticut, published in 1900. ²) L. c., St. Louis, 1928. Vol. II., p. 455.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Willibald Eibner, New Ulm, Minn.
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The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following members-at-large: Rev. A. Mayer, St. Louis, Mo.; Rev. Leo Henkel, Ill.; H. Dittlinger, Tex.; Jos. Berning, Ohio; and Chas. F. Hilker, Ind.

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Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

The Just Wage

The just wage is in conformity with the Natural Law and likewise, in the sense of an indemnity corresponding with the work performed, with the demands of Sacred Scripture (Luke x, 7 et passim); unjust curtailment or, what is worse, withholding of wages, is an abomination in the eyes of the Lord (James v. 4). In determining the just wage more precisely the specific character of the work contract must be taken into consideration. In addition to the primary duty of paying what the product of labor is worth, the employer also has the obligation of granting the worker a livelihood for (conscientiously performed) work; the worker, however, has not only the natural right to live by his labor, but also the right to found a family, which he should support.

If a stern obligation of justice on the part of the employer to grant compensation for the costs of production, conforms to the former right, so also an obligation of legal justice corresponds to the latter; this duty concerns society and the State in the first place, but is made strictly incumbent upon the employer by the State by its demands for contractual stipulation; it consists in this that a com-

petent worker, within a certain age-period, must be paid a wage adequate for the maintenance of a middle-sized family, and in times of need precisely a family wage (possibly taking into consideration the cooperation of relatives). Moreover, the thought of profit-sharing suggests itself, partly also with a view toward closer union of interests. Beyond that charity must step in.

For the rest the State must provide (especially in times of need), insofar as the performance of social tasks and duties exceeds the ability of the employer to comply with them (legislation for social insurance, care of the poor). Justice, in the sense set forth, does not, however, demand that the same wage be paid a fully efficient and a less efficient worker; nor that the employer continue to pay the same wage in times when he is operating at a loss (although this is possibly a duty *ex caritate*); nor that he, although himself in need, must continue to pay the adequate wage; nor need he simply ignore the fact of an increased supply of labor, although he is by no means permitted to avail himself of temporary distress of the worker to cut wages below the minimum of the standard of living corresponding to the worker's condition in life. If production does not demand full-time employment the viewpoint of usefulness of the service rendered may help determine the issue.

The just wage for women's work, as a source of support (not as compensation for equal performance) is not to be measured altogether by that paid for men's work (in the latter case working power is more sustained, and demands more for its conservation; right to found a family); nevertheless the woman worker must be assured a living worthy of a human being.

Nothing prevents entrepreneurs from organizing for the purpose of safeguarding their interests, provided that is done for an honorable purpose and no illicit means are employed; the same applies also to the workers; the cooperation of Catholic workers with non-Catholic fellow-workers is also permitted by the Church, *provided they are at the same time members of Catholic workingmen's societies*¹) and provided also that the unions avoid everything offending against the teachings and decrees of the Church (Encycl. of Pius X. *Singulari quadam*, of September 24, 1912). A suitable means for determining wages is the scale contract, with collective wages arrived at by agreement, and if possible on the basis of legal provisions.

DR. OTTO SCHILLING²)

Great social and religious systems develop and move more slowly than the mind of individuals. They wait for the weak; yes, and sometimes, I imagine, for the strong, who have a little more mind to 'make up' than the hasty innovator.

ALFRED NOYES

¹) Moral Theology, pp. 448-50.

²) This condition, insisted on by Pius X, is not observed in the United States.

Tasks of Catholic Action

Suggestions for Conventions of State Branches (Concluded)

Naturally, the topics presented in the April issue for discussion and action by conventions of State Leagues also suggest resolutions reflecting the attitude of the convention regarding them, i. e., The Diamond Jubilee of the C. V.; Missions and Other Charities; The Cost of Hospitalization; Increasing Tax Burdens; Credit Unions. The resolutions should be as specific as possible and should recommend action if the convention should have failed to do more than discuss the various topics.

Assuming, however, that the delegates, of the men's and the women's branches, reveal thorough understanding of some or all of the topics suggested, there still remain some other questions almost equally deserving of attention. Committees on Resolutions may find helpful hints in the following considerations:

Prominence should be given a declaration of obedient and grateful acceptance of the Holy Father's recent Encyclical letter on Christian Education. In this connection the rights of the Church and the family regarding education might be stressed, and the functions of the State and their limitations outlined. This might either be done by way of a resolution on the Holy Father or of one on Education. Revival of the practice of unduly exalting the public schools should be offset by well-balanced statements of parental rights in education.

A declaration, calling attention to the Holy Father's solicitude for Russia, the cause of religion and the true welfare of the people of that unfortunate country would also seem desirable and timely. Yet another theme, worthy of either a paragraph or a separate declaration, is the recent letter of the Sacred Congregation of the Council with respect to indecent attire of women. The responsibilities of parents in the premises may well be stressed by conventions of men's and women's federations alike.

Under the head of social and economic topics the condition of Agriculture demands special consideration. Perhaps the most acute problem today is that of the proper attitude of the farmer toward the relief offered by the Federal Farm Board. Nothing is more certain than that blind, supine trust in this organization will in the end render the farmer's condition worse than it is now; nor is anything clearer than the lesson even the Farm Board teaches; that true co-operation is vital for correction of some of the worst conditions affecting the farmer, just as co-operation is essential to receive what aid the Board may grant. In self-help and mutual help, aided indeed by legislation, lies the farmer's hope, not in dependence on the Federal Government.

The problem of the Church in rural districts, and in particular in the diaspora, in sections where there are few or no priests and in those where opportunity for imparting religious instruction to children is lacking altogether or is defective, continues to demand attention. Religious vacation schools merit approval and practical support where conditions render their introduction advisable.

Rural health, too, is a serious problem that should at least elicit recommendations by way of a resolution. Men's and women's organizations alike should stress the desirability of prudent health care, prevention of disease, provision for regular examination of the health condition of children, instruction of Catholic visiting nurses in rural districts, several societies or parishes co-operating in initiating and financing the enterprise, and related features of health care. Farm boys' and girls' clubs might be considered under this head, as channels for improvement in health conditions, unless—and that would be better—a separate declaration deals with them.

Attention should also be directed to the question of unemployment and of old-age pensions. The least that can

be done with respect to the former is to emphasize the moral duty of both public authority and employers to strive to overcome a condition so entirely at variance with the contention that capitalism has proven a blessing to humanity. Substitution of women for male workers, apparently extended lately to new branches of industry, also calls for condemnation.

Other subjects that will lend themselves to the purpose of resolutions, will readily suggest themselves to interested delegates. If the officers of State Leagues will, at a sufficiently early date, confer with each other, with the Spiritual Adviser, with a group of priests and lay men and women, from whose number at least part of the Committee on Resolutions may be drafted, there should be little difficulty in preparing timely and well-digested declarations.

Nor should the assumption be permitted to gain ground that resolutions are mere declarations of principle or attitude and have no further value. Their value must be made clear; they must, supplementing the decisions of the convention, be made the actual working program of the organization. And if the members of the organization are sincerely devoted to Catholic Action they will be willing to translate the program adopted by the convention of their organization into deeds, actuated by motives of charity for humanity, suffering under the soul-killing influences of unbelief and revolt against the moral law.

Philippine Missions Not Aided By Propagation of the Faith

The neglect of the Missions in the Philippine Islands by the Catholics of our country is probably due in part to the erroneous conception that they participate in the collection for the Missions, annually taken up in every American diocese. Unfortunately the Church in the Philippine Islands does not profit from those funds.

"Our work of the propagation of the faith," writes a Missionary from those Islands to the Bureau, "is really based on the gifts we can secure from our friends; it must stop when gifts fail to reach us. We do not receive the smallest help from the Propagation of the Faith at Rome, strange to say, since the Philippine Islands are no longer subject to the Congregation, the Islands having been divided into dioceses a long time ago. So we find ourselves in the strange predicament of living amongst savage heathens (called head-hunters until a few years ago), where we spend our life in a real Mission field, while we do not receive the help many well-meaning people suppose we are granted."

The Missionary goes on to describe that, like St. Paul, he attempted to earn the money needed by him. "I have been and am still raising cattle, for instance," he writes. "On the whole, the scheme proves a failure, the game is not worth the candle. Besides, there are so many other more necessary things to do, pertaining to the salvation of souls. Another obstacle in the way of such efforts is my absence from the chief Mission. I am under way five days a week, so you may imagine there is not much time left to earn a living!"

In closing, the Missionary writes: "You will, therefore, realize how much I appreciate the contributions received from the Central Bureau."

Reconstruction of St. Elizabeth Day Nursery Completed

Non-Sectarian Fund Contributes Second Thousand-Dollar Gift

The subjoined item had been set up in type when we received \$1,000 from the Rosalia Tilles Non-Sectarian Charity Fund, St. Louis, the second contribution in this amount made by this charity. The purpose of the original gift was to enable improvement of the building equipment of our institution. Having viewed the finished structure a representative of the Fund, himself a non-Catholic, successfully recommended a second contribution.

The recognition accorded our institution by the attitude of the Trustees of the Fund no less than their generosity merit the gratitude of our members.

* * *

Our reference in the April issue to the completion of the reconstruction of St. Elizabeth Settlement and Day Nursery elicited an unexpected response from a constant promoter of our endeavors, whose check for \$100 came as a welcome surprise. Further, Mr. Willibald Eibner, New Ulm, Minn., President of the C. V., contributed \$25, while Mr. L. J. Heilman, Lake Jovita, Florida, sent us \$10, and Mrs. Anna M. Lorenz, Bird Island, Minn., \$2; moreover, \$14.20 and \$7 were contributed by the Married Ladies' Sodalties of St. Francis de Sales and St. Augustine parishes, respectively, both of which organizations aid the institution regularly.

Needless to say, assistance represented by these sums is gratefully received, and we sincerely trust the example set by these benefactors will be followed by others, so that we may be enabled to reduce the indebtedness burdening the institution. The reconstruction, exterior, as shown in the illustrations presented herewith, and interior, substantially increase the facilities of the institution for service. In view of the congestion previously existing and the constant demands on the Settlement and Day Nursery such an increase was unavoidably necessary.

The work done involved the rebuilding of approximately one-third of the rear structure. Though

a number of desirable and contemplated improvements were eliminated from the plans for reasons of economy, the costs nevertheless amount to \$7,792.90. The architect and contractor have been paid, but we have been obliged to borrow \$4,000 to meet their bills.

The rebuilt wing now contains, on the ground floor, a boys' rest room, 14x23 feet, the heating plant being located behind it, separated by plaster wall and metal doors. Toilet facilities are provided on this floor, as well as on the second, which is given over to a sun and play room, 15x35 feet. The attic serves as a store room.

Both the rest room for the boys and the sun and play room were indispensable if the institution was

to live up to the standards of service it had observed for years. The entire front building contains administration rooms, kitchen, dining-room and quarters for the children under two years, while the rear structure harbors the boys and girls that are older and likewise the school chil-



South Portion, Before Reconstruction. The Middle and North Sections were Previously Remodeled.

dren who have not one at home to look after them during the noon recess and after closing time. With an attendance running at times above 90, of whom the infant group average some 10, extended quarters were indispensable for the larger group. Now the institution is, to all appearances, equipped, barring fixtures and other interior furnishings, for a number of years to come.

Maternity Act Renewal Pending

Under date of April 28 the Central Bureau advised the members of the Major Executive Committee of the C. C. V. of A. and the N. C. W. U. of the consideration given by the Senate to the Jones-Cooper bill (S. R. 255), providing Federal subsidies to the States for the purposes of the original Sheppard-Towner Maternity Act.

While more energetic action was not advised at the time, the recipients, 105 in all, were requested to communicate their opposition to the proposal to their Senators. The Bureau added to its letter a copy of a short article from *C. B. and S. J.* and a special Free Leaflet, a reprint from the Jan., 1927, issue of our publication. Members of Legislative Committees in particular should observe developments in Washington in this matter and be prepared to act.

A Parish School for Immigrants

If C. B. and S. J., besides insisting on the necessity of studying and observing correct principles in social and charitable activity, has emphasized one thing more than any other, it is this: that individuals, societies and federations engage in "Kleinarbeit", in modest tasks near at hand, with due consideration for their necessity and desirability, but without regard for magnitude or possible popular acclaim. An illustration of the attitude emphasized and of one of many types of activity that may be engaged in is offered by the institution known as St. Henry's Abendschule, attached to St. Henry's parish in Philadelphia.

The pastor of that congregation, Rev. Henry Koenes, a supporter of the Volksverein of Philadelphia and of the C. V. movement in general, some seven years ago was moved to provide efficient assistance to immigrants coming into the environs of his parish, in order to enable them to fit into American life all the more readily and to make their way in their new surroundings. In November, 1923, his plans matured and he called in Miss Irma Seelaus, a teacher, active in the Volksverein and Cath. Women's Union, and now one of the Vice-Presidents of the N. C. W. U., requesting her to undertake the teaching of such immigrants as would respond to an invitation to attend classes to be provided for them. The genesis and development of the project then inaugurated is related in a statement prepared at the request of the Central Bureau by Miss Seelaus, from which we present the following facts:

Father Koenes' interest in immigrants had been stimulated anew by the opening of a class in English for Nordic immigrants by a near-by German Protestant congregation, and by the circumstance that some Catholic immigrants attended it. He decided upon a similar undertaking, and, Miss Seelaus having agreed to take charge of the proposed class, announcement was made in the church. Twenty-five immigrants registered at the first session, at which Father Koenes advised them they would be under no other expense than that for the purchase of the textbooks. Sessions were held twice weekly in a parish building, with varying attendance, due to several causes; during excessively hot weather but one class was given; recesses took place only when Miss Seelaus was absent from the city. In April, 1929, Mr. Fred Schuchard, a convert,

late of North Dakota, chairman of St. Henry's Parish Group of the Volksverein, joined Miss Seelaus in teaching.

During the six years and more of its operation the Abendschule has had between 500 and 550 registrants. A number have become citizens. Some have left Philadelphia, yet many of them correspond with Miss Seelaus. At times former pupils of the school inquire whether they may resume their classes. The reply is always a welcome and an offer of information and aid at any time.

Our correspondent appropriately adds to her communication:

"Father Koenes has done and is doing a fine bit of social work in a much-neglected field of Catholic Action. The group attending the school is more than a mere group of pupils acquiring a knowledge of the English language."

The immigrants are placed in an atmosphere and an environment that must react favorably on them.



Reconstructed Section and Middle Portion. The North Section Connects with the Main Building by a Closed Corridor.

The fact that they occasionally co-operate in entertainments arranged under the auspices of the C. V. organizations indicates the contacts they are enabled to establish. Altogether, the undertaking is unique. Miss Seelaus is probably correct in assuming that the "class is the only one of its kind operating under Catholic auspices, specifically inaugurated by a priest."

The continued success over more than half a decade proves the continuing need for such an institution, which need unquestionably exists elsewhere as well as in St. Henry's parish in Philadelphia.

Boys and Girls to Grow Navy Beans for the Missions

The "Mission-Row Pop-Corn" campaign, conducted under the auspices of the State League of Minnesota, which was so successful, is to be followed by another campaign, to be carried on along slightly different lines. In both instances the appeal was directed to Catholic boys and girls, and in both cases the object is pursued of educating young people as early as possible to give of their interest and personal labor, head, hand and heart, to the work of mission support.

The present plan is to have boys and girls continue to grow pop-corn, which is to be sent to Indian missions in the West and Northwest, and likewise to plant a patch of navy beans, which are later to be sold and the money used by the Central

Bureau for mission purposes, principally for foreign missions. Mr. Wm. A. Boerger, President of the State Branch, also invites those living in smaller towns, who can obtain the use of a vacant lot, to participate in the endeavor. In his letter addressed to "Boys and Girls," he says in part:

"The rules will be simple. If you wish to take part in this undertaking, just write me a short letter stating that you are willing to plant one-fourth of a pound of navy beans, and that you will accept all the rules. Then you will receive one-fourth pound of fine seed, which will plant about 400 square feet, or a patch 20 feet square. Three-fourths of the crop you will hand-pick very clean, sell it about Christmas time, and send the money to Mr. Frank Jungbauer, 47 West Ninth Street, St. Paul, by postal money order. The remaining one-fourth of the crop you will keep for seed for next year, and for such other boys and girls who are willing to plant under the same rules. You will plant your share each year until you are fifteen years old, but you never need to plant a patch larger than 70 feet by 90 feet unless you want to. You may still take part in this if you are over fifteen, but the rules do not oblige you to." (Mr. Jungbauer is Secretary of the State League of Minnesota.)

Prospective entrants are boys and girls who participated in the pop-corn growing (which netted 2,700 pounds of shelled pop-corn), their sisters and brothers, and other children, who have not interested themselves in the first venture. In view of the success of the first undertaking, confidence seems warranted that the second, which is a long-term plan, will produce equally gratifying tangible results, while training the boys and girls to give more than just a bit of spending money to mission endeavors.

Rt. Rev. Joseph Schlarman, Bishop-Nominate of Peoria

The newly nominated Bishop of Peoria, Rt. Rev. Msgr. Joseph H. Schlarman, Ph. D., J. C. D., pastor of the Cathedral parish and chancellor of the diocese of Belleville, is the first Life Member of the C. C. V. of A. to be elevated to the ranks of the hierarchy. Dr. Schlarman has also repeatedly evidenced his sympathy with our movement. At the Springfield convention of the C. V. and the N. C. W. U. (1926) he was one of the speakers at the mass meeting arranged by the latter; he delivered the sermon at the opening high mass at the East St. Louis convention of the Cath. Union and Cath. Women's Union of Illinois (1928) and had accepted the 1931 convention of these organizations for Belleville.

The Central Bureau in particular has enjoyed his co-operation. Besides aiding the Endowment Fund repeatedly on his own behalf and on that of the Cathedral parish he arranged speaking appointments in his congregation for the Director, the Assoc. Director and the Social Worker of the Bureau, and on his part co-operated as one of the lecturers in a course arranged in the Central Bureau.

Frustrating the Efforts of a Fake "Ex-Nun"

Mr. Chas. Korz, of Butler, N. J., Honorary President of the C. V., recently succeeded in neutralizing the influence of a so-called ex-nun, lecturing in a neighboring town and scheduled to

appear in Butler. He was enabled to do so by information supplied by wire and letter by the Bureau. Sending us one of the handbills announcing the 'lectures', Mr. Korz writes:

"Thanks to your promptness in supplying the information, we were able to check the nefarious efforts of the woman to such an extent that her success in arousing feeling antagonistic to the Church was nil. . . . The business world—Chamber of Commerce, the local press, the Rotary Club, the American Legion, etc.—declared against her and she met with a fiasco both nights.

"At the same time I succeeded in creating such opposition to her in our home town that even the Patriotic Sons of America declared they would have nothing to do with her. . . ."

"This is the second time the Bureau supplied me with material to fight agitators of this type," Mr. Korz concludes. "I am sincerely grateful and shall not fail to tell others of what a blessing the Bureau is to us."

With the C. V. and Its Branches

Convention Calendar

C. C. V. of A. and Nat. Cath. Women's Union: Baltimore, August 17-20.

C. V. of Kansas: Seneca, May 11 and 12.

Cath. Union of Mo. and C. W. U.: Westphalia, May 11-13.

St. Joseph State League and C. W. U. of Indiana: St. John's Parish, Vincennes, May 18-20.

Cath. Union of Illinois and C. W. U., St. Matthias Parish, Chicago, May 25-26.

Connecticut Branch of the C. V. and C. W. U.: Waterbury, May 31-June 2.

State League of Oregon: Portland, June 15.

C. V. and C. W. U. of North Dakota: Strasburg, June 17-18.

Cath. Union of Ohio and C. W. U.: Toledo, July 20-22.

C. V. and C. W. U. of Pennsylvania: Erie, July 20-22.

State League and C. W. U. of Texas: Moulton, July 15-17.

State League and C. W. U. of Arkansas: St. Vincent (Hattieville, P. O.).

State League of California: San Jose, in September.

C. V. of New Jersey and C. W. U.: St. Michael's Parish, Elizabeth, September 13-14.

State League and C. W. U. of Minnesota: September 28-29.

Invitation to C. V. Convention

The Committee in charge of arrangements for the Baltimore convention have issued a "Call for Participation in the Diamond Jubilee Celebration and the National Conventions" of the C. V. and the N. C. W. U. The call is in poster style and may be attached to bulletin boards in meeting halls, etc.

Extensive preparations are under way for the celebration, it announces, adding that His Grace the Archbishop of Baltimore, Most Rev. M. J. Curley, has consented to act as Honorary Chairman of the local committee and has "emphasized his approval of the Central Verein and

s endeavors during the seventy-five years of its existence, namely the fostering and promotion of Catholic action." The invitation declares further: "All those who interest themselves in this great movement for Catholic Action should not delay in arranging their affairs in order to attend. . . ."

C. V. Solicits Papal Jubilee Offering

In compliance with a decision of the Executive Committee of the C. C. V. of A., approved by the Salem convention, General Secretary F. J. Dockendorff has issued notice of a Peter's Pence collection for the Holy Father. Contributions should be generous, particularly in view of the Holy Father's jubilee. The notice declares in part:

"We are well aware of the fact that many requests for financial contributions reach our societies, while the number of organizations having large sums at their disposal is very small. But we are convinced that our societies, with few exceptions, will be able to contribute at least a small sum towards the jubilee gift for our Holy Father. One of our youngest State Leagues, the Staatsverband of North Dakota, has set an example, making a substantial donation without waiting for the appeal of the Executive Committee. May this be an encouragement for our branch organizations." Contributions are to be sent to Mr. Dockendorff, 102 So. 14 Str., La Crosse, Wis.

Jubilee Gift Committee Issues New Appeal

Following up previous letters the Committee entrusted with the task of raising a Diamond Jubilee Fund during April issued an appeal to those who had not responded to the first request for contributions. The communication declares, the Committee did not wish to repeat what it had said respecting the Central Verein, its services in the past and the desirability of its continued fruitful activity, and adds:

"But we do wish to emphasize the fact that our forefathers organized it to protect their Church, their Faith, and their position in the New World, and that the great gift of Faith which we all hold so dear was, in very many instances, preserved to this generation by their efforts and their connection with the Central Verein, or indirectly by what the organization did in days gone by to preserve that Faith in them and their descendants."

The Committee feels that this consideration should strike a responsive note in the hearts of all of us and a desire to indicate appreciation in some material way." The appeal reminds the recipient of the suggestion that 75 be made a gift unit, in view of the completion of that many years of C. V. history. \$75, \$7.50 or other multiples of the year figure are suggested as suitable gifts. The letter is signed by Wm. H. Siefen, New Haven, Conn., Chairman.

Credit Union Developments

A recent arrival in the ranks of the Credit Unions organized in parishes in which the C. V. is represented is the society initiated March 24 in St. Peter's parish, Jefferson City, Mo., the pastor of which is Rt. Rev. Jos. Selinger D. D., Spiritual Director of the Cath. Union of Mo. Mr. B. Barhorst, Chairman of the Credit Union Committee of the latter organization, explained the operation of these associations, the meeting being held under the aus-

pices of St. Peter's Benevolent Society, long federated with the C. V.

The Bridge, organ of the Credit Union National Extension Bureau, in its Feb.-Mar.-Apr. issue, lists 40 new credit unions established since January 27. Among them are St. Mary's Credit Union, Lincoln, Ill., and St. Aloysius Parish Credit Union, Chicago. Pastor of the Lincoln congregation is Rev. Father Leo Henkel, member of the Executive Committee of the C. V.; while the aged Rt. Rev. Msgr. A. J. Thiele, a veteran of the C. V., is pastor of the Chicago parish named.

The same issue of *The Bridge* presents a cut and an item regarding "The First Central Verein Credit Union in the United States," that organized by our Michigan Branch in Detroit. The photo reproduced shows Messrs. John N. Jantz, M. J. Theison, Geo. L. Dorr, George M. Bilot, Godfrey Scheich and August Schulte, officers of the association.

An additional Credit Union organized in Chicago is that at St. Theresa's parish, Rev. J. Adams, pastor.

Aid the C. B. Library

The Young Men's Committee of the Cath. Union of Mo., having succeeded in arousing more general interest in their endeavors and their monthly meetings than heretofore, recently offered to assist in meeting the Central Bureau's needs. After conferring with the Director, the President, Mr. Arthur Hanebrink, recommended to the organization that they undertake to supply stacks and other shelving for the Bureau's library. They have set up an award of \$25 in gold to stimulate the campaign for contributions, which is to close during the first week in June.

This expression of co-operation with the Bureau on the part of young men should stimulate greater interest among others, particularly in the Diamond Jubilee Fund. For, as has been announced; library development is to be one of the objectives of this fund.

St. Andrew's Parish, St. Louis, Again Aids Endowment Fund With Lenten Alms

Following a practice begun more than a decade ago, St. Andrews Parish, near St. Louis, recently again contributed a Lenten Alms to the Bureau. Formerly used to meet current expenses, such alms are now assigned to the Endowment Fund, which received, including the item mentioned, a check for \$25.00, \$1,011.11 contributed as Lenten Alms during the past eight years. Several parishes observed this practice occasionally, but St. Andrews, of which Father Albert Mayer is pastor, has never failed to follow it.

Two contributions of \$50.00 each, were received for the Endowment Fund from two priests, one residing in Indiana, the other in Missouri, both of whom desire to withhold their names from publication. In the case of the latter priest the amount is to apply on his Life Membership fee. Other receipts were \$10 from St. Marks' Society, St. Marks, Kan., \$5 from a layman in Indiana who desires to remain unnamed, \$1 from Mr. G. Thevis, of Rayne, Louisiana, \$3 from Rev. Wm. Schellberg, Kansas, \$5 from S. J. Nottingham, Mo., and \$3.45 from St. Joseph Society of Augusta, Mo.

Miscellany

For the fourth time Rev. Wm. Schellberg, Kansas, has now added a contribution intended for the Foundation Fund to the payment of his subscription to *Central Blatt and Social Justice*.

Inaugurating this custom in 1927, Father Schellberg has in such fashion sent us \$14 for the purpose referred to.

Mr. Frank J. Kiefer, of Philadelphia, who subscribes for a copy of *C. B. and S. J.* for himself and for another which is sent to the Free Library of that city, writes:

"*Central Blatt and Social Justice* is read regularly by me with great interest and satisfaction; I consider myself lucky to have the opportunity to read so important a journal that . . . is so honestly edited."

Mrs. E. Gummersbach, of St. Louis, recently presented the Bureau with a fine player piano, to be used for whatever purpose we might assign.

With the donor's consent we had the instrument placed in St. Elizabeth Settlement, which the late Mr. Joseph Gummersbach supported monthly, an example members of his family are still following. The instrument replaced by this gift was presented to a poor, worthy family, under Settlement care, for the use of a child displaying talent for music.

In adding one dollar, as intended for the Foundation Fund, to the payment of his subscription to our monthly, Mr. B. . . . O. . . ., of Damiansville, Illinois, writes:

"I am sorry that I cannot do more, since I would very much like to see the Fund paid up."

Let this sentiment become general between now and the Baltimore convention, and the Fund will be consummated.

Several times during the past year reference was made to the vernacular press the Jesuits were attempting to establish at Ranchi, Chota Nagpore, India. Writing from there on a recent occasion, Rev. G. A. Turkenburg, S. J., assures us:

"You have been and you are still my most generous benefactors. I am very much obliged to you for your kindness. Finally we have installed a simple printing press which the Bishop blessed last December 16. So far we have bought 240 pounds of Hindi type, enough to print six pages only. We could not afford to buy more. Please remember that the Hindi alphabet counts 172 letters. The generous donation you kindly directed to me has been most welcome indeed. The Sacred Heart bless you most abundantly."

A recent visitor to the Bureau was Brother Lawrence Gonner, S. M., instructor of novices, Maryhurst, St. Louis Co. Brother Lawrence is a son of the late Nicholas Gonner, of Dubuque, Ia., one-time President of the C. V. and for a number of years Chairman of the C. V. Committee on Social Action, publisher of the *Kath. Westen* and the *Luxemburger Gazette*, and founder and publisher of the *Daily American Tribune*.

Our visitor recalled his father being identified with the C. V. movement and the Bureau and called to congratulate the Director upon the award of the Laetare Medal and to renew contact with our efforts, the development of which surprised him agreeably.

The Ladies' Auxiliary of the Brooklyn Branch of the C. V., while cooperating in the educational efforts of the men's organization, also engages in mission support and other forms of charity. During the winter months prayerbooks, rosaries, articles for a bazar, remnants of dress goods, small crucifixes, silk remnants for church use, clothing and shoes were forwarded to a number of addresses. Besides a sum of money was raised and devoted to charitable purposes.

Distribution was made to several charities in New York City; one in Hawthorne, N. Y.; two in Canada; various parishes and several Sisters in Germany; a parish in South Dakota; a mission station in South Africa; two stations in the Solomon Islands, and one in Korea.

A feature of two communion breakfasts arranged by Benevolent Societies in St. Louis was the participation of non-members. Holy Ghost Benevolent Society had invited all men and young men parishioners, whether affiliated in the society or not to their breakfast on March 16, at which Mr. Paul P. Hoegen delivered an address on the societies in Catholic Action. St. Anthony's Benevolent Society went one step further: on their initiative representatives of all the societies of men and women young men and young ladies, attached to the parish, attended both the Easter Communion and the breakfast on April 13.

Officers of all these societies, some twelve, were recognized by the toastmaster, Mr. John P. Rehme, who also introduced Rev. P. Natalis O. F. M. The principal address, on the C. V. and N. C. W. U. in Catholic Action was delivered by Mr. Brockland, of the Central Bureau.

"The efforts," we read in *The Echo*, "made by a number of laymen to revive the work of the Federation in Buffalo have met with a gratifying response. The meeting (for the month of March) was the largest held in several years and indicated a lively interest in Catholic Action."

Indicative of the interests to which the organization devotes itself are the following: The Federation endorsed the Mustick-Bernhardt old-age relief measure, then pending in the Legislature, urging its adoption in the hope objectionable features could later be eliminated; attendance of a large number of delegates at the Diamond Jubilee convention of the C. V. and N. C. W. U. at Baltimore was proposed and planned; contributions towards the Diamond Jubilee fund were urged and some, from units of the Cath. Women's Union, noted; shipment of two cases of wearing apparel to the Central Bureau for Indians in the Missions, in addition to previous forwardings, were reported. Joseph M. Shifferli was re-elected President.

Mr. George Keen, General Secretary-Treasurer of the Co-operative Union of Canada, and Editor of *The Canadian Co-operator*, published at Brantford Ont., writes the Bureau regarding *Central Blatt and Social Justice*:

"I always read your excellent magazine with much interest, and great personal satisfaction and advantage. You not only put before your readers a wide range of knowledge and information on social questions and command the services of very able men as contributors, but to adapt the slogan of our friends of the Franklin Co-operative Creamery, of Minneapolis, you publish a journal 'with a heart'."

Books Reviewed.

McDougall, William, F. R. S.: *Modern Materialism and Emergent Evolution*. D. Van Nostrand Co., N. Y. C., 1929, 259 pp., \$2.75.

It is true that modern science and philosophy alike being called materialistic, but that does not prevent their being materialistic at heart. Whilst the cruder forms of materialism have been repudiated, a somewhat refined materialism is still in the saddle. This materialism of our days manifests itself particularly in a mechanistic interpretation of all causation. Even human activity is mechanistically explained and reduced to mere reflexes. Teleological causation and purposiveness are rigidly excluded. This fact justifies us in designating modern science as materialistic in its essential tendencies.

Professor McDougall sternly sets his face against such universal mechanism. His researches in psychology have convinced him that there is another type of causation. He holds that consciousness can affect the course of physical events and that it does determine human behavior. But when consciousness intervenes we no longer have causation of the mechanistic description, but activity on an entirely different level. Here we find ourselves in presence of a purpose that shapes the activity with a view to an effect that is foreseen and intended. It is at this point that every type of materialism breaks down.

We are grateful to Professor McDougall for his unequivocal stand in this matter. His refutation of mechanistic causation in the realm of psychic happenings fits in well with our scheme of things and could in its entirety be embodied in our psychology. That he does not go with us the whole length is regrettable but in no way detracts from the force of his arguments. He is with us again when he claims that the practical consequences of mechanism for morality and religion are deplorable. He is perfectly right when he says: "All talk of religion and morals in a purely mechanistic world seems to me mere *flatus vocis*, in spite of the many philosophers, from Spinoza to Lloyd Morgan, who have tried to persuade us to the contrary opinion." Mechanism undermines the foundations of religion and morality. It empties these concepts of their real meaning and gives them an interpretation utterly foreign to their original content. The attempt to salvage religion and morality in a material universe is a mere sop flung to those who cannot bear the thought of a cosmic scheme that is governed exclusively by mechanical necessity. The great mass of humanity are not prepared to accept such a stark and fatalistically determined universe. Hence, the inconsistency of modern materialism in trying to combine the most incompatible features in order to reconcile minds of a religious and moral turn.

The modern evolutionary theory must explain how what was not originally in the world managed to get into it. The appearance of mind presents special difficulties. Where does mind come from? It cannot be derived from the mechanical, because the ways in which it works are radically different

from mechanical activity. Mind is something entirely new. It cannot be stated nor explained in terms of mechanistic causation. Since this is the case it cannot emerge from the realm of the physical. Evolution by emergence is nothing more than a word. At best it states a fact, but fails to account for this fact. The emergence of mind is a mere phrase used for no other purpose than to cover up a fatal gap in the evolutionary hypothesis. It may succeed in deceiving the unthinking, but it really furnishes no valid explanation of anything. Mind simply is a new factor in the evolutionary process and can be derived from nothing which has preceded it. It is there, however, nor will a mere word account for its presence. There remains nothing but to attribute it to an extra-mundane causality.

Professor McDougall has given us a very searching criticism of modern mechanism and proved the inadequacy of emergent evolution to account for the appearance of mind. Though the outcome of his analysis is mainly negative, even this is no small gain. At least he clears the way for constructive thinking that will eventuate in positive results. Beyond doubt he establishes the fact that empirical science is nowise antagonistic to the fundamental tenets of religion and morality. If science and philosophy are unable positively to affirm these truths, at least they do not gainsay them. These matters transcend the sphere of scientific research. "Only revealed Religion," asserts the author, "can return such answers." Though we cannot fully endorse this contention, we are in hearty agreement with the author's negative conclusions.

C. B.

Received for Review

- Tennelly, J. B., S. S., D. D. *Study Outlines on St. Mark's Gospel*. Nat. Council of Cath. Women, Wash., D. C. 18 p. 5 cents.
- Young, Rev. F. S. *My Stations of the Cross*. Illustr. Keystone View Co., Meadville, Pa. 25 p. 25 cents.
- Martin, Dr. Jos. *Florilegium Patristicum etc. Fasciculus XXI. S. Thasci Caecili Cypriani De Lapsis*. Verlagsbuchhandlung P. Hanstein, Bonn. Kart., 48 S. Ladenpreis Mk. 2.
- Federer, Heinrich: *Von Heiligen, Räubern u. v. d. Gerechtigkeit*. Mit 10 Bilden in Tiefdruck. Herder & Co., Freiburg i. Br., 1929. Cloth, 183 p. \$1.35.
- Schrepfer, Dr. Hans: *Finnland, Natur, Mensch, Landschaft*. Mit 28 Abbildungen und 10 Karten auf Tafeln sowie einer Uebersichtskarte. Herder & Co., Freiburg i. Br., 1929. Cloth, 141 p. \$1.65.
- Sisters of St. Dominic: *My Gift to Jesus. A Child's Book of Prayers and Hymns with Mass Pictures from Photographs*. Preface by Rev. Austin G. Schmidt, S. J. Lawdale Publ. Co., Chicago. Cloth 160 p. \$1.
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Central-Blatt and Social Justice

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Caspar Decurtins, ein Donoso Cortes des Schweizerlandes.

I.

In allen Kulturkämpfen und nach jeder Katholikenverfolgung erweckt Gott grosse Männer, Geistliche und Laien, die durch opfermuthiges, kühnes Auftreten der Verfolgung ein Ende zu machen verstehen. So in Oesterreich nach der Aera eines verblödeten Liberalismus unseren unvergesslichen, unübertrefflichen Volksführer, Redner und Staatsmann Dr. Karl Lueger, in Frankreich Louis Veuillot und heute die bekannten katholischen Schriftsteller und den Führer der Katholischen Aktion, General Castelnau, in Deutschland einen Mallinckrodt, Windthorst, Ketteler, Schorlemer-Alst, Alban Stolz; in Spanien einen Donoso Cortés u. s. f.

Im fernen Lande Ecuador erhob sich nach der furchtbaren Kirchenverfolgung eines Urbina Präsident Garcia Moreno (1875 auf Beschluss südamerikanischer Logen ermordet), der grösste Mann Südamerikas und m. E. überhaupt der ruhmvollste katholische Regent in der Weltgeschichte seit Kaiser Ferdinand II. Und als nach Garcia Morenos Tod wieder ein liberales Regime jenes ganz katholische Land drangsalierte, folgte 1886 Präsident José Maria Caamano, ebenfalls ein gefeierter katholischer Staatsmann.

In ähnlicher Weise hat die göttliche Vorsehung dem Schweizervolk jeweilen nach Jahrzehnten wüster protestantischer Tyrannei herrliche katholische Männer beschert, nach den Tagen des Josephinismus das tapfere Luzerner Kleeblatt Regierungspräsident Konstantin Siegwart - Müller, Bernhard Meyer und den Martyrer-Rathsherr Josef Leu von Ebersol, den St. Galler Landammann G. J. Baumgartner, die glänzenden katholischen Publizisten Chorherr Schorderet in Freiburg, Canonikus Vinzenz Kreyenbühl und Ph. A. v. Segesser in Luzern, Professor Joh. Nep. Schleuniger im Aargau, Franz Furger in St. Gallen. Und wieder nach den liberalen Schandthaten des 70er Kulturkampfes den immer siegreichen Freiburger Staatsmann G. Python, den Basler Rechtsanwalt Dr. Ernst Feigenwinter, den Bündner Dr. Caspar Decurtins und den Luzerner Prof. Dr. Beck. Ferner in der ganzen Zeit

der Kirchenstürme¹⁾ seit dem Einbrechen der französischen Jakobiner-Horden bis in unsere Tage eine Reihe ruhmgekrönter Bekennerbischofe: ich nenne vor allem die Bischöfe Buol-Schauenstein und Schmid von Grüneck von Chur, die Bischöfe Greith und Egger von St. Gallen, Bischof Fr. X. de Neveu von Basel, Bischof Marilley von Freiburg, Mermillod von Genf, später Kardinal, und Eugen Lachat. Daneben der heiligmässige grosse Ordensgründer und Pädagoge P. Theodosius Florentini, über den z. Z. dessen Ordensgenosse Dr. P. Magnus Künzle in Zug eine umfangreiche Biographie herausgibt. Vielleicht können wir katholischen Schweizer P. Theodosius einmal als Heiligen verehren!

Wir betrachten nun in diesem Aufsatz das Leben und Wirken des grossen Redners, Soziologen und Politikers Nationalrath Dr. C. Decurtins, der uns persönlich ein väterlicher Berather und Wohlthäter war, und mit dem wir auch in gewissen, wenn auch entfernten verwandtschaftlichen Beziehungen standen. (Mein Onkel und Pathe Nationalrath Dr. Schmid in Chur war zugleich Pathe von Decurtins' leider frühverstorbenen einzigem Sohnlein. Und die Gattin Decurtins, eine geborene Maria Geronimi, ist eine Cousine meines Onkels Advokat Joh. Geronimi von Jlanz.)

Caspar Decurtins war am 23. November 1851 in Truns im sonnigen Bündneroberland, nur 5 Minuten vom Ufer des jungen Rheinstroms entfernt, geboren und ist auch hier gestorben, am 30. Mai 1916. Sein Vater Dr. Christ. L. Decurtins war Erzieher in Russland und studierte an der Universität Moskau Medizin. In die Heimath zurückgekehrt erwarb er sich in Truns ein schönes Landgut und erbaute darauf ein stattliches Haus. Das war dann auch seines grossen Sohnes Tusculum, wo sich später so oft berühmte Männer zu gemüthlichem Stelldichein, aber auch ernster Berathung zusammenfanden wie: Python, Beck, Feigenwinter, Baron Vogelzang, P. Maurus Carnot u. v. a.

Dr. Chr. Decurtins war Deputierter, also Mitglied des bündnerischen Parlaments. Seine Gattin, die Mutter Caspars, war eine Katharina de Latour, eine Tochter des Generals de Latour und Schwester des eidgenössischen Obersts Caspar de Latour, der 1861 als Vizepräsident des Nationalraths starb. Kein Wunder daher, dass auch unserem Caspar Decurtins der Sinn für Politik im Blute steckte.

Caspar Decurtins wurde zunächst Klosterschüler an der uralten Stiftsschule in Disentis (bekannt durch den längeren Aufenthalt Kaiser Karls und Kaiserin Zitas mit Kindern), setzte dann das Gymnasium an der fast ausschliesslich protestantisch geführten Kantonschule zu Chur fort, wo der Religionsprofessor, der spätere Domherr Dr. Loretz von Vals (+ 1921) bleibenden Einfluss auf ihn gewann. Unter seiner Leitung hat Decurtins schon als Gymnasiast die apologetischen Schriften der Kirchen

¹⁾ Vgl. hierüber das jüngst erschienene prächtige Buch von Prof. K. Müller: "Die katholische Kirche in der Schweiz seit dem Ausgang des 18. Jahrhunderts." Einsiedeln, 1928.

väter gelesen. Er besuchte hierauf die Hochschulen zu Strassburg, München und Heidelberg und doktorte in Strassburg mit einer Dissertation über den graubündnerischen Landrichter Nik. Maissen, eine Wallensteingestalt der Bündner Geschichte! Schon im ersten Semester wurde er persönlich bekannt mit dem Historiker Baumgarten, mit Franz Xaver Kraus, mit Gustav Schmoller und dem berühmten Kanonisten Sohm, und las eifrig Kettlers Schriften.

In München verkehrte er mit Joh. Nep. Sepp und besuchte den glänzenden Journalisten Edmund Jörg. Das letzte Semester brachte er wieder in Strassburg zu. Von Strassburg heimgekehrt, wurde Decurtins von der Landsgemeinde Disentis zum Kreispräsidenten und Mitglied des Grossen Rathes, d. i. Parlamentes, in Chur gewählt. An jener Landsgemeinde standen sich Anhänger zweier führender Familien, der Condrau von Disentis und der Aristokraten de Latour gegenüber, merkwürdigerweise letztere religiös liberalen, josephinistischen Anschauungen und zugleich, erstere dagegen konservativ wie noch heute. Der abtretende Kreispräsident von 1877 hatte der konservativen Partei angehört. Die Liberalen hätten für diese Landsgemeinde wohl eben einen tüchtigen jungen Kandidaten gehabt. Es handelte sich an jenem historischen Tage gerade um die Erhaltung des unterzugehen drohenden Benediktiner-Klosters Disentis, in welchem sich nur noch vier Konventualen befanden. Das erste Handmehr war unentschieden. Da bestieg Decurtins, die Brust gezier mit den rothen Farben des Schweizer Studentenvereins, das Rednerpodium (la buora — den Block) und schilderte mit dem ihm schon damals eigenen Temperament die geschichtlichen Beziehungen des Kreises Disentis zu seinem Kloster, die zahllosen und unermesslichen Verdienste der Abtei für die Erhaltung der hl. Religion und der Kultur an den Quellen des Rheins; "es ist keine Stunde zu verlieren, wenn man den Untergang des Klosters verhüten will", rief der Redner. Die ritterliche Rede des blutigen Decurtins sollte eine Empfehlung für den abtretenden konservativen Präsidenten sein; sie wurde zur eigenen Programmrede. Der Redner wurde nun selber stürmisch zur Wahl vorgeschlagen und mit gewaltigem Mehr gewählt. Als Kreispräsident setzte er es mit Unterstützung der schweizerischen Benediktiner-Kongregation und von zwei anderen führenden Männern, Ständerath Remigius Peterelli von Alvaschein und Regierungsrath Julius Dedual von Burwein, und des Churer Bischofs Rampa durch, dass die uralte Abtei Disentis binnen kurzem restauriert wurde.

Anno 1880 kam der neue Prior, Benedikt Prevost, nach Disentis und wurde am 22. April 1888 zum neuen Abte gewählt. Dieser war seit jener Zeit unseres Decurtins treuester Freund und hielt beim Todtenmahl 1916 auf Decurtins eine prachtvolle ergreifende Gedenkrede.

Der Biograph Florian Berther schreibt, es bleibe das unbestreitbare, persönliche Verdienst von Decurtins, mit jugendlichem Wagemuth die Initiative zur Restauration des Klosters ergriffen und das

ganze Volk dafür in Bewegung gesetzt und mit Begeisterung erfüllt zu haben. Es ist dieses Werk umso höher einzuschätzen, als es mitten in der Zeit eines kurzen, aber heftigen Kulturkampfes geschah. Damals tobte nämlich der Kampf der Radikalen und ihres Führers, des Freimaurers Minister Schenk, gegen die konfessionelle Schule. Mit einer wahrhaft ritterlichen, glänzenden, katholischen That hat somit Dr. Caspar Decurtins seine politische Laufbahn begonnen. Merkwürdig erscheint es uns, dass Decurtins in seinen Gymnasialjahren nicht dem katholischen Studentenverein, sondern dem liberalen Zofingerverein angehörte. Bekannt ist seine Rede für Verwerfung der liberalen Bundesverfassung von 1874 am Zofinger Studentenfeste. Er verliess bald diesen Verein und zwar an der Festversammlung in St. Gallen. Da fand die Kulturkampfströmung der Zeit in mehreren lümmelhaften Reden gegen angebliche mittelalterliche Finsternis und klösterliche Verdummung ihren Ausdruck. Das war dem edlen Feuerkopfe Decurtins zu stark. Obwohl er grosse Aussicht gehabt hätte, anlässlich dieses Festes Centralpräsident des so angesehenen Vereins zu werden, ergriff er das Wort und schilderte in hinreissender Donner- und Blitzrede die unsterblichen Verdienste der Mönche von St. Gallen und ihrer durch Jahrhunderte ruhmreichen Klosterschule. Die ganze Versammlung stand unter dem Zauber dieser improvisierten Rede. Mit dem Centralpräsidium war es nun freilich vorbei. Ja, Decurtins verliess diese intolerante unhöfliche Gesellschaft und schloss sich auf dem Centralfeste von Sursee im Jahre 1875 dem Schweiz. Katholischen Studentenverein an, dem fast sämtliche namhaften Führer, Geistliche wie Laien, des katholischen Schweizerlandes angehörten oder noch angehören, so die Jesuiten P. Meschler, P. Alex. Baumgartner und P. Hurter, Chorbherr Schorderet, Python, Beck, Feigenwinter, Prälat Meyenberg, Weihbischof Dr. Gisler, Nationalrath Baumberger, Bundespräsident Motta u. s. f. Gerade ein denkwürdiges Jahr, das Jahr 1875, da Decurtins grösster Zeitgenosse unter den Laienpolitikern, Amerikas ruhmreichster katholischer Staatsmann, Präsident Dr. Gabriel Garcia Moreno von Ecuador, einem niederträchtigen Meuchelmord zum Opfer fiel!

Decurtins war an den Festen des Studentenvereins bald der einflussreichste unter den Alten Herren, da er mit seinem ungeheuren Wissen und seiner flammenden Beredsamkeit besonders die jüngeren Studenten faszinierte und immer mehr Anhänger um sich scharte. An Stelle des gern überwuchernden Kommentbetriebs und Vergnügungstausch verlangte er an den Festen mehr wissenschaftliche Vorträge, Konkurrenzarbeiten, wie es in der glorreichen Frühzeit des Vereins, den 50er und 60er Jahren, Sitte war. Er wünschte an Stelle der "Monatsrosen" eine Quartalschrift, damit möglichst ganze wissenschaftliche Arbeiten in der gleichen Nummer Unterkunft fänden an Stelle der vielen abgebrochenen Artikel. Von der Diskussion forderte Decurtins, dass sie von einer grossen prinzipiellen Auffassung getragen sei, und sich nicht in rechthaberische, spitz-

findige Kleinigkeiten verliere. Er war mitunter schmerzlich berührt, wenn er in einigen akademischen Verbindungen unter den jugendlichen Leuten, den kommenden Führern des katholischen Volks, Ausführungen anhören musste, die an Nietzsche's Anschauungen erinnerten. Jeder einschleichenden liberalistischen oder modernistischen Strömung trat Decurtins gleich am Anfang mit Feuer und Entschiedenheit entgegen. Wie oft kam es da zu einem heftigen Zusammenprallen mit anderen "milder" gestimmten Studenten oder Professoren! Zumal später in den Tagen des traurigen Gewerkschaftsstreites oder des Literaturstreites!

Im Jahre 1881 wurde der erst 26jährige Kämpfe in den Nationalrath gewählt. So jung kam bei den Katholiken wohl nur sein Tessinerkollege Dr. Motta ins Parlament hinein. Die Hauptziele von Decurtins' Thätigkeit im kantonalen wie im eidgenössischen Parlament waren: Erhaltung der Autonomie der Gemeinde gegenüber dem Kanton, also Föderalismus im engeren Sinne, Selbständigkeit, Souveränität der Kantone gegenüber dem Bund, also Föderalismus im weiteren Sinne, besonders zum Schutze der acht katholisch regierten Kantone der Schweiz. Dann Bekämpfung des Staatskirchentums, Vertheidigung der Rechte der Eltern auf die Erziehung der Kinder, Abwehr aller Uebergriffe der mehrheitlich protestantischen Regierungen im konfessionellen Schulwesen der katholischen Minoritäten. Es zitterten im Parlament, zumal im Nationalrath, noch die Klänge des Kulturkampfes nach; immer noch ging es gegen den Einfluss der katholischen Kirche im öffentlichen Leben. "Dr. Decurtins wurde zum Herold der angefeindeten Kirche, zu ihrem glänzendsten Vertheidiger mit dem ganzen Schwergewicht seiner tiefen und gründlichen Bildung und mit der ganzen Gewalt seiner überragenden Beredsamkeit."²⁾ Die Loge wagte angesichts eines so machtvollen Streiters auf längere Zeit hin keinen neuen Kampf mehr und Decurtins konnte sich mit seinen Freunden immer mehr der Sozialen Frage zuwenden.

Im Jahre 1884 hatte Bischof Mermillod, der grosse Bekennerbischof und spätere Kardinal, durch den Grafen René de la Tour du Pin veranlasst, die Union de Fribourg ("Union catholique sociale") ins Leben gerufen, zu welcher die bedeutendsten katholischen Soziologen Europas, etwa 60 an der Zahl, gehörten. Bis zum Jahre 1891 kamen sie regelmässig in Freiburg und zwar im Gebäude des heutigen Dominikanerklosters zusammen. Aus Deutschland-Oesterreich ein P. Albert M. Weiss O. P., P. Lehmkuhl S. J., Baron Vogelsang, Kueffstein, Blome, Dr. K. Scheimplug, aus Frankreich ein Graf de Mun, Marquis de la Tour du Pin, Henri Lorin, aus Italien Prof. Toniolo, aus der Schweiz Dr. Feigenwinter, Dr. Decurtins u. a. m. Letzterer war einer der eifrigsten Besucher und Redner auf diesen hochbedeutsamen Tagungen, die so werthvolle Vorarbeit für die grosse Arbeiterzenzyklika geleistet haben.

Graf de Mun charakterisiert seinen Freund Decurtins im "Echo de Paris" wie folgt: "Neben dem Baron von Vogelsang übte Dr. Decurtins einen gleich starken Einfluss; aber sein Einfluss war anders geartet. Durchdrungen von der christlichen Philosophie traf er sich mit La Tour du Pin in den hohen Regionen der sozialen Politik: Demokratischer Rasse und kühnen Ideenfluges überraschte er die Geister durch die Macht seines Einflusses auf das Volk ebenso sehr wie durch sein Wissen und seine Reden."

Beim Beginne seiner öffentlichen Wirksamkeit als Soziologe hatte Decurtins am Ausbau der eidgenössischen Fabrikgesetzgebung und der erweiterten Haftpflicht hervorragenden Antheil genommen. Dann stellte Decurtins, der im kommunistischen Manifest des Juden Karl Marx proklamierten rothen Internationale die internationale Arbeiterschutzesetzgebung entgegen.

Hätte Decurtins — schreibt heute einer seiner Mitkämpfer — den Tag erleben können, da ein römischer Monsignore, der holländische Katholikenführer Nolens, in Genf zum Präsidenten einer internationalen Arbeiterkonferenz ernannt wurde, er hätte wohl vor Freude gejubelt!³⁾ Obwohl Decurtins in anderen Belangen überzeugter Verfechter des Föderalismus war, erkannte er, dass eine Arbeiterschutzesetzgebung grosszügig nur auf eidgenössischem Boden, nicht föderalistisch auf kantonalem Boden eingeleitet werden könne. Unser Meister behandelte alle diese Arbeiterfragen als ständiger Korrespondent des "Basler-Volksblattes" und als jahrelanger Mitarbeiter der von Baron von Vogelsang gegründeten "Monatsschrift für christliche Sozialreform", der er 5 Jahre als Schriftleiter angehörte (von 1906-1911).

1884 reichte er die Motion auf Erweiterung der Haftpflicht ein; es wurde dann freilich eine andere Motion, die aber das gleiche besagte, angenommen von einem protestantischen Rathsmittglied, damit ja nicht einem Katholiken die Ehre zutheil werde, und ihm zur Popularität bei der Arbeiterschaft verhalf. Ein Gesetz betreffend die Kranken- und Unfallversicherung gelangte erst 1912 zur Annahme. Auch daran hatte Decurtins grossen Antheil. Durch sein soziales Wirken war er bei der Arbeiterschaft bekannt und bald sehr populär geworden, trotz seiner katholischen Glaubens. Er zählte in Bälde zu den führenden Persönlichkeiten des im Jahre 1884 hauptsächlich auf seine und Heinrich Scherrers Initiative gegründeten Schweizerischen Arbeiterbundes. Lange hat er hier mit seinen sozialen Mitkämpfern Dr. Beck, Dr. Feigenwinter, Dr. Joos, Dr. Hättenschwiller, Dr. Ferdinand Buonberge ausgehalten, bis der Arbeiterbund immer mehr in international-sozialistische Fahrwasser gerieth.

(Fortsetzung folgt).

DR. JUR. JOHANN FURGER-MUELLER,
Kalksburg bei Wien.

²⁾ Siehe die Betrachtung zum Todestage Dr. Decurtins in den "Neuen Zürcher Nachrichten" vom 28. Mai 1926.

³⁾ "Neue Zürcher Nachrichten."

Aus Central-Verein und Central-Stelle.

Die einzige wirksame Kanzel moderner Verkündigung ist die Presse. Aber die christliche Presse aller Länder führt heute einen schweren Kampf um ihr blosses Dasein und ist in ihrer Wirkung fast einzig auf strenggläubige Kreise beschränkt. Dagegen die Presse, welche, wenigstens ihrem selbstbewussten Gebaren nach, heute die Geschichte der Welt lenkt oder auch nur anzeigt, ist völlig frei von jeder spezifisch christlichen Uebertragung.

Peter Lippert, S. J.

Der Laie in der heutigen Kirche.

Von Prof. Dr. Engelbert Krebs, Freiburg i. Br.

(Schluss.)

Durch die Taufe zum mystischen Glied des Leibes Christi geweiht und vom einwohnenden Christus geleitet, von ihm in der Firmung mit dem Heiligen Geist gestärkt für den Kampf zur Bewahrung des Glaubens, aber auch für die Mitarbeit an der Ausbreitung des Glaubens durch Beispiel, Gebet und Liebesdienst, so haben die Laien der Frühkirche für das Reich Gottes gearbeitet und gewirkt. Damit aber die in der Taufe erwonnene innere Vereinigung mit Christus immer mehr zur Opfervereinigung werde, und damit die mit Christus Vereinigten auch untereinander in stets lebendigere Vereinigung kommen und gemeinsam zur gottgefälligen Opfergabe werden (Röm. 15, 16), dafür ist uns das Messopfer geschenkt, das wir alle in der Ausübung unseres gemeinsamen, "königlichen Priesterthums" immer von neuem feiern. Das Weihe- und Amtspriesterthum dient durch Fortübung der Wandlungsvollmacht dazu, dieses Opfer stets möglich zu machen. Aber die Darbringung vollzieht Christus als Haupt aller Glieder, die sich mit ihm in der (wirklichen oder geistlichen) Kommunion zur Opferhingabe an den Vater vereinigen. So kann es geschehen, dass ein in Sünden, aber mit der Weihegewalt am Altare stehender Amtspriester zwar der Gemeinde durch seine gültige Konsekration die Opferfeier ermöglicht, aber selbst an der Ausübung des "königlichen Priesterthums" keinen Theil hat, während die um den Altar versammelten, im Stande der Gnade sich mit Christus vereinenden Laien, mit Christus und durch Christus alle das heilige Priesteramt ausüben, das nur Christus und den lebendigen Gliedern seines Leibes zukommt. Darum mahnt der Apostel alle ohne Unterschied zur immer neuen Opfervereinigung mit Christus und zur Ausübung dieses Priesteramtes: "Nahet euch ihm, dem lebendigen Grundstein, den zwar die Menschen verworfen haben, der aber bei Gott auserlesen und in Ehren ist. Und baut euch als lebendige Steine auf ihn auf zu einem geistigen Tempel, da einem heiligen Priesterthum, in dem durch Jesum Christum Opfer darzubringen, die Gott wohlgefällig sind. ... Denn ihr

seid ein auserwähltes Geschlecht, ein königliches Priesterthum, ein heiliger Stamm, ein zu eigen erworbenes Volk, und ihr sollt die Wunderthaten dessen verkünden, der euch aus der Finsternis in sein wunderbares Licht berufen hat" (1 Pet. 2, 4-9).

Die Kirche ist dieselbe in den Tagen der Apostel und heute. Taufe und Firmung und Messopfer wirken ihr Gnadenwerk heute wie vor 1900 Jahren, und das Gebet, das Vorbild und die Liebeswerke der Glieder der Kirche dienen heute noch der Erhaltung und Ausbreitung des Gottesreiches wie damals. Der Schreiber dieser Zeilen ist Priester im Sinne der Weihegewalten. Aber um so ehrfürchtiger beobachtet er auch in unseren Tagen das priesterliche Walten vieler Beter und Beterinnen, die nicht Weihegewalten haben, bewundert er das vorbildliche apostolische Wirken und die opferstarken Liebeswerke vieler Christen und Christinnen, die nicht Träger der Weihegewalten sind und doch ihr königliches Priesteramt in fleissiger Feier des eucharistischen Opfers und in heiliger Arbeit an den Seelen ausüben. Wenn sie dann nach ihrer apostolischen Arbeit schliesslich den Priester zur Spendung der Sakramente oder zum Vortragen einer Lehre und Predigt oder zur Feier des eucharistischen Opfers einer Gemeinschaft herbeirufen, so weiss dieser ganz genau, dass die priesterliche Gesinnung und apostolische Arbeit derer, die ihn rufen, trotzdem sie nicht Träger der Weihegewalten sind, nicht geringer, sondern oft genug grösser war als jene, die er mit seinen Weihe- und Lehrgewalten und seiner Macht zur Ausspendung der Geheimnisse Christi noch aufzubringen hatte.

Oh, wenn ich an unsere Krankenschwestern und dienenden Brüder denke! Wenn ich an so manchen Arzt, so manche Schwestern der Hauspflege denke; wenn ich an die in Vinzenz- und Elisabethvereinen arbeitenden Männer und Frauen denke! Wenn ich an gar viele Studenten und Studentinnen, ja schon Gymnasiasten und Schülerinnen oder im Berufe stehende Akademiker und Akademikerinnen denke, die ein verborgenes Werk der Seelsorge ausüben an ihren Standesgenossen! Wenn ich an so manche Gattin und Mutter denke, an so manche Schwester oder manchen Bruder irrender Seelen! Wenn ich an manchen Arbeiter mich erinnere, an Gewerkschaftsführer, die wahre Apostel sind, und gar wenn ich hinausdenke übers Meer, wo ich die Männer und Frauen der Liebeswerke an der Arbeit sah, drüben in Amerika, und die Brüder und Schwestern der Mission und ihre Laienapostel aus der Heidenwelt. Wenn ich an all das denke, dann steht auch in der heutigen Kirche das priesterliche Wirken des Laien durch die Kraft des in den Seelen wohnenden Christus gross vor mir. Man muss es nur sehen wollen und man wird es sehen. Auf allen Gebieten unseres Gemeinschaftslebens wird es ausgeübt — auch in

der Politik, obwohl hiegegen so viel Schimpf im Namen der Religion erhoben wird, auch in der Vereinsarbeit und in der Presse, obwohl eine neue "Innerlichkeit", die aber äusserlich genug ist, sich ihrer in den Gassen zu rühmen und die nicht zu ihrer Fahne Schwörenden als Betriebskatholiken und Paradechristen zu schmähen, es nicht gelten lassen will. Ich kenne einen Gewerkschaftsführer und Politiker, dessen Inneres mir Tiefen der Frömmigkeit sichtbar werden liess, von denen die lauten Rufer der "neuen Innerlichkeit" keine Ahnung haben. Ich kenne aber auch einen Heerführer aus dem Weltkrieg, der bei einsamen Spaziergängen in den Bergen der Heimath bewundernd vor dem Vater im Himmel die Lobpreisungen unserer kirchlichen Präfationen vor sich hinbetet. Es gibt priesterlich gesinnte Laien noch heute in allen Ständen. Es gibt Laue und Gleichgültige; gewiss. In Tagen wie den unsrigen vollzieht sich die Scheidung der Geister klarer als in Zeiten, in denen die weltliche Macht und das weltliche Ansehen das Katholischsein empfehlenswerth machen. Aber um so leuchtender strahlt der priesterliche Sinn jener, die sich für Christus und gegen Belial entschieden haben.

Das königliche Priesterthum der nicht mit Weihevollmachten ausgestatteten Glieder Christi, das heilige Priestervolk der durch Taufe und Firmung zu Aposteln Geweihten und täglich im eucharistischen Opfer neu mit dem Haupte des priesterlichen Opferleibes Christi Zusammenwachsenden, es ist noch heute zahlreich in der Kirche, und der Ruf des Papstes und der Bischöfe nach neuen Laienaposteln findet täglich neues Gehör. Ich wiederhole: ich stehe als Priester bewundernd und beschämt vor den vielen, die ich zu beobachten das Glück und die Gnade hatte und immer aufs neue habe. Ich theile nicht den Pessimismus derer, die mit öffentlichen Schelten auf die Unchristlichkeit unserer Oeffentlichkeit ihr eigenes Unthätigsein bemänteln oder Unruhe in die Schar der Mitarbeiter am Reiche Gottes hineinragen. Aber gerade weil ich die viele Arbeit und die noch grösseren Arbeitsmöglichkeiten sehe, darum möchte ich in jedes Lesers Herz hinein den Aufruf des Papstes und der Bischöfe zur Ausübung dieses königlichen Priesterthums, zum Eifer im Laienapostolat weitertragen, denn es ist der Aufruf Christi selbst. Er wohnt als Licht und Feuer vom Himmel in unser aller Herzen, die wir auf ihn getauft, von seinem Geist gestärkt, durch sein Fleisch und Blut mit ihm zur Opferrgabe an Gott immer neu hingeopfert sind. Und er sagt: "Lasst euer Licht leuchten vor den Menschen, damit sie eure guten Werke sehen und den Vater preisen lernen, der im Himmel ist" (Mat. 5, 16); denn "Feuer auf die Erde zu werfen bin ich gekommen, und was will ich anders, als dass es brenne?" (Lk. 12, 49).

Wir alle sollen diesem Worte Antwort geben: Wir sind nicht das Licht, aber wir wollen Zeugnis geben von dem Lichte!

Praktische Caritasarbeit.

In dem von ihm zu Beginn der Fastenzeit des gegenwärtigen Jahres erlassenen Hirtenbriefe ermahnt der hochwst. Dr. Caspar Klein, Bischof von Paderborn, die Gläubigen "eine reiche caritative und soziale Thätigkeit zu entfalten." "Es geschieht, so Dank, in dieser Hinsicht schon ausserordentlich viel," heisst es in dem Schreiben, "aber nach meiner Auffassung könnte und müsste vielerorts noch weit mehr geleistet werden."

Vor allem thue Noth für die sozialen Grundsätze des Christenthums mannhaft einzutreten und sie Staat und Gesellschaft nach Kräften der Verwirklichung entgegenzuführen, damit endlich die sozialen Unterschiede zwischen den mit Glücksgütern Gesegneten und den vom Glück Enterbten, zwischen Arbeitgebern und Arbeitnehmern gemildert werden, die höheren und niederen gesellschaftlichen Klassen sich wieder einander nähern und gemeinsamen Zwecke verfolgen, die wahren Frieden und dauernde des Volkswohl begründen.

Eine solche gottgewollte Thätigkeit werde ohne Zweifel auch den Erfolg haben, dass Tausende und Tausende der mit Neid und Hass erfüllten Massen des Volkes den Weg zur Kirche zurückfinden werden.

Im Anschluss hieran spricht Bischof Klein einige Gedanken aus, den die Katholiken der Jetztzeit, und besonders jene unseres Landes unsres Erachtens nicht genügend beobachten. Unter dem Einfluss der Anschauungen des Calvinismus hat man sich daran gewöhnt, den Wohlstand als einen Lohn Gottes aufzufassen, und die Armuth als einen selbstverschuldeten und von Gott als Strafe auferlegten Zustand zu betrachten. Daraus ergibt sich eine gewisse Gleichgültigkeit gegenüber dem Elend, die weit entfernt ist von jener Auffassung der Armuth wie sie bei jenen katholischen Völkern herrscht, die nicht angesteckt sind von protestantischen und modernheidnischen Anschauungen. Der Bischof von Paderborn giebt dagegen folgendes zu bedenken:

"Der Armuth wegen, sagt die Heilige Schrift, sündigen viele. Nichts aber ist für das religiös-sittliche Leben des Volkes so verderblich, als das moderne Elend, das mehr als je als Mutter der Gottlosigkeit und Sittenlosigkeit, der Schande und des Verbrechens, der Genussucht und der Kinderverderbung in die Erscheinung tritt. Nicht der Bolschewismus, nicht der Kommunismus, nicht der Sozialismus, am wenigsten der Klassenkampf, nicht das Apostolat der Liebe wird uns Heil bringen. 'Giesst das Oel der Liebe in die sturmbelegten Fluthen des gesellschaftlichen Lebens und die Gesellschaft ist gerettet,' diese Worte eines Geistesmannes unserer Zeit sind uns gewiss ganz aus der Seele gesprochen. Caritas, Liebesarbeit an den Armen, Schwachen, Bedrängten, Kranken; Liebesarbeit in den Organisationen und Liebesarbeit an der eigenen Hand im engeren Kreise, sei immerdar bei uns wesentlicher Lebensinhalt. 'Die Liebe Christi drängt uns,' so tönt es uns aus dem Munde des Apostels Paulus entgegen, dessen Liebe und Eifer

ganze Welt umspannte. Möge seine Liebe auch uns beseelen. Sie ist die Liebe, die nicht bloss die Gabe, sondern die lebendige Person in den Dienst der Hilfsbedürftigen stellt."

Jeder unserem Verbands angeschlossene Verein, dessen Mitglieder sollte sich diese Gedanken eigen machen und danach handeln. Nicht nur in Grossstädten, sondern auch in Mittelstädten, ja selbst in kleineren Ortschaften bietet sich Gelegenheit an, die christliche Caritas auszuüben. Wir haben zum Beispiel in verhältnissmässig kleinen Städten Anzeigen und Schilder sog. Loansharks beobachtet, d.h. jener Wucherer, die gegen hohe Provisionen und Zinsen in Noth gerathenen Familien Geld leihen. Die Credit Union ist dagegen ein wirksames Mittel zur Verhütung der Ausbeutung der Armen durch Wucherer. Im 15. Jahrhundert zogen fromme Franziskaner durch Italien, in der Absicht, die Gründung der 'Montes pietatis' zu betreiben. Das war echte sozial-caritative Arbeit, die heute wieder von den Umständen gefordert wird. Der Staatsverband Illinois hat denn auch im Laufe des letzten Jahres die Gründung von Credit Unions gefördert, und es sind deren in kurzer Zeit nicht weniger als sechs gegründet worden. In anderen Staaten, wo diese Einrichtungen ebenso nothwendig sind wie in Illinois, rührt sich nichts.

Vielleicht, dass die Worte des hochw. Hrn. Bischofs Klein wie ein befruchtender Thau überall wirken werden, wo man bisher noch keine Anstalten getroffen, der Einführung der Credit Unions Vorschub zu leisten. Der hochw. Seminarrektor Muench wies ja unlängst in unsrem Blatt die caritative Bedeutung der Credit Unions nach. Und wenn wir bei dieser Gelegenheit nur diesem einen Werke das Wort reden, so geschieht es darum, weil wir schon zufrieden wären, wenn auch andere Staatsverbände, wie es Illinois im Laufe des letzten Jahres that, auf diesem Gebiete eine rege Thätigkeit entfalten würden. Wo die Verhältnisse keine Credit Unions fordern, wird man durch Eingehen auf andere von der Central-Stelle befürwortete Werke der Caritas genügend Gelegenheit zur Bethätigung der Kräfte finden.

Bonifatiusfeiern als Bekundigungen der Romtreue.

Eine neue Bedeutung vermöchte man den Bonifatiusfeiern zu verleihen, wenn man sie einstellen sollte auf das Gelöbnis unwandelbarer Treue für die Oberhaupt der Kirche, den Papst. Der hl. Bonifatius gewährt uns ja wiederholt das Beispiel der Bethätigung romtreuer Gesinnung, wie der Überzeugung, dass jedes katholische Unternehmen nur im engsten Anschluss an Rom unternommen werden darf, wenn es gedeihen soll.

Die im Verlaufe der grossen, von den deutsch-amerikanischen Katholiken Mailands am 23. Februar d. J. veranstalteten Papstfeier von Kardinal Alfred Defons Schuster gehaltene Rede enthält gewisse Grundsätze, die wir der Beachtung der Beamten unserer Vereine empfehlen. Seine Eminenz erklärte, das Programm unsres hl. Vaters, Pius XI.,

werde am besten ausgeführt werden durch treuen Anschluss an Rom. Darin habe das deutsche Volk im Laufe seiner Geschichte herrliche Beispiele gegeben. Vor allem wies der Kardinal-Erzbischof von Mailand auf den seeleneifrigen englischen Benediktiner Winfried hin, dem das Land unsrer Väter seine Bekehrung zum Christenthum verdankt.

Beim Beginn seiner apostolischen Thätigkeit, führte der Redner aus, begab Winfried sich zu Papst Gregor II., der ihn zum Heidenmissionar bestellte und mit dem Namen Bonifatius bezeichnete. Wenige Jahre später begab er sich abermals nach Rom und empfing dort die Weihe zum Missionsbischof. Im Namen des Papstes ordnete er die Kirche Deutschlands, deren Apostel er wurde.

Es war eine weltgeschichtliche Aufgabe von unermesslicher Tragweite, die Bonifatius erfüllte, als er die Kirche Deutschlands eng anschloss an Rom. Hätte er eine nationale Kirche gegründet, so wäre ihr unzweifelhaft das Schicksal der orientalischen, von Rom getrennten Kirchen beschieden worden. Auch wäre es nicht zur Gründung des hl. römischen Reichs deutscher Nation gekommen, das eintausend Jahre lang bestand und einen so gewaltigen Einfluss auf die Gestaltung des christlichen Abendlandes ausübte.

Da sie im Besitz solcher Traditionen, sollten die Katholiken deutscher Abstammung in Amerika sich die Pflege engster Beziehungen zum Papstthum zur Aufgabe machen. Papsttreu bis auf die Knochen, im Bewusstsein, dass jede Lockerung der Bande, die uns mit dem Stellvertreter Christi vereinigen, uns mit der Gefahr der Schwächung der religiösen Gesinnung und Verlust des Glaubens bedroht.

Die Bonifatiusfeiern gewähren jährlich Gelegenheit, unser Verbundensein mit Rom zu betonen und zu befördern. Geschieht das, so leisten wir damit der Gesamtkirche unsres Landes einen Dienst, der, wie die Romfahrten des hl. Bonifatius, nicht ohne nachhaltige Wirkung bleiben wird.

Reichsdeutsches Blatt über C. V. Jubiläum.

In aner kennenswerther Weise haben die "Verbandsnachrichten für die Mitglieder des Reichsverbandes für die katholischen Auslandsdeutschen" wiederholt auf die Bestrebungen unsres Central-Vereins hingewiesen. Deren April-Ausgabe berichtet nun über das bevorstehende Jubiläum und die Feier in Baltimore, fügt dem jedoch noch folgendes hinzu:

"Der Stiftungsfonds des Werkes ist leider immer noch nicht auf voller Höhe. Man benutzt daher das Jubiläum, um bis zu diesem Tage die Sammlungen zu vervollständigen. Bemerkenswerth ist es, dass der aus irischem Blut stammende Bischof von Pittsburgh dem Staatsverband von Pennsylvania mit einem schmeichelhaften Schreiben gestattete, in der Diözese diese Sammlungen eifrig zu betreiben. Freilich sind infolge des Wegfalls der Sprachenfrage die Hauptgegensätze gegenüber den Irländern heute beseitigt. Immerhin muss man anerkennen, dass die aus altem deutsch-amerikanischem Geist erwachsende Arbeit des Central-Vereins auch bei den Katholiken anderer Abstammung solche Werthung erhält."

* * *

Den beiden Missionsbischöfen, deren Glückwünsche zum Diamantenen Jubiläum des C. V. wir

im Aprilheft veröffentlichten, schliesst sich nun der hochw. Bischof Bonifatius Sauer, O. S. B., Apostol. Vikar von Wonsan, Korea, an. Er schreibt uns unterm 2. April aus genannter Stadt:

„Der C. V. feiert demnächst sein Jubiläum; auch meine herzlichsten Glückwünsche! Was mir am C. V. so gut gefällt, ist seine durchaus katholische Einstellung. Katholisch ohne jeden Abzug in der inneren Richtung, katholisch, d. h. weltumspannend auch nach aussen. Gott lohne ihm dies besonders!“

Präsident des Staatsverbandes Arkansas wird sämtliche Vereine besuchen.

In einer Zuschrift an die dem Staatsverband Arkansas angeschlossenen Vereine erinnert dessen Präsident, Hr. J. A. Kramer, sie nochmals an die Verpflichtung, eine Freistelle am Kolleg der Abtei New Subiaco zu gründen. Allerdings ist die wirtschaftliche Lage einem solchen Vorhaben nicht günstig gewesen, dennoch sollte es bei etwas gutem Willen möglich sein, die Burse aufzubringen.

Ausserdem richtet Hr. Kramer an alle Vereine die Bitte, doch ihr Scherflein zum Jubiläumsfonds des C. V. beitragen zu wollen. Er selbst wolle in nächster Zeit alle Vereine besuchen, in der Absicht, sie in ihren Bestrebungen zu unterstützen. Am Schluss des Schreibens wendet er sich an die hochw. Hrn. Pfarrer mit der Bitte, behilflich zu sein, in jenen Pfarreien, wo noch kein Verein besteht, einen solchen zu gründen.

Staatsverband Connecticut würdigt Mitarbeit der Frauen.

Als einer seiner Jubiläumsgaben widmet der Staatsverband Connecticut dem C. V. einen kurzen Abriss der Geschichte der Entwicklung der deutschen katholischen Gemeinden und Vereine im genannten Staate, der manches Wissenswerthe enthält. Vor allem erhellt daraus, mit wie viel Schwierigkeiten die niemals grosse Zahl deutscher Katholiken in Connecticut anfangs zu kämpfen hatte, und welchen Antheil dem Central-Verein an dem Erlblühen der Gemeinden und Vereine in jenem Staate gebührt.

Jedoch wird unumwunden zugestanden, der endliche Erfolg sei nicht nur den Männern zuzuschreiben. Der Verfasser der historischen Skizze, Hr. Anton Grab, erklärt gegen Schluss seiner Abhandlung:

„Unsere Frauen verdienen aber wirklich, dass dieselben ebenfalls gebührend gerühmt werden. Nimmer hätten wir einen solchen Erfolg zu verzeichnen, wenn nicht unsere Frauen so emsig und opferwillig an allem mitgewirkt und mitgearbeitet hätten. Dieselben standen den Männern überall hilfbereit zur Seite und verrichteten freudig alle Dienstleistungen für die gute Sache, welche eben nur Frauen im Stande sind zu verrichten. Sie haben sich jetzt im ganzen Staate dem Frauenbund des Central-Vereins angeschlossen, und sind somit auch ein Glied desselben geworden, und sind in ihrer Weise bemüht, für unsere Sache zu wirken. Ehre unseren Frauen.“

Der kath. Gesellen-Verein St. Louis beging in seiner März-Versammlung in stiller, der Fastenzeit entsprechender Weise, den Abschluss des ersten Jahres seines Bestehens.

Rev. E. Amsinger, Präses, warf einen Rückblick auf die Mühen und Beschwerden des ersten Jahres bemerkend, die Entwicklung des Vereins sei eine durchaus erfreuliche und weitere Blüthe versprechende gewesen.

Thätige Distriktsverbände.

Einem Staatsverbande, dem Distriktsverband mangeln, fehlt die richtige Struktur. Wollen wir die Ansicht vertreten, die Gesellschaft soll organisiert gegliedert sein, so müssen wir vor allem auch bemüht sein, den C. V. und jeden Staatsverband zu einem möglichst vollkommenen Organismus zu gestalten. Soll das geschehen, so müssen überall dort, wo sie gegenwärtig fehlen, Distrikts- oder Stadtverbände gegründet werden. Ohne diese Zwischenglieder wird ein Staatsverband seine Kräfte niemals gehörig zu entwickeln und auszuüben vermögen.

Zu den Staatsverbänden, die seit Jahren bemüht waren diese so wichtigen Organe, Distriktsverbände, zu entwickeln, gehört vornehmlich auch Pennsylvania. So steht der Lechathal-Verband mit an der Spitze aller Distriktsverbände des Landes. Im Laufe der letzten Jahre war nur der Schuykill u. Berks Co. Distrikts-Verband bemüht, es jenem gleichzutun. Am 30. März hielt er seine Quartalsversammlung in der St. Marien-Gemeinde zu Minersville ab, bestehend aus Segensandacht und einer Geschäftssitzung in der Hr. L. C. Scheibelhut über Kathol. Aktion sprach und Hr. Albert E. Reith über Laienexerzitien. Auf Anregung des hochw. Hrn. F. J. Karl, Geistl. Rathgebers des Verbandes, beschloss man die Columbus-Ritter in ihren Bestreben, die Schliessung aller Geschäfte und Vergnügungsorte am Karfreitag von 12 Uhr mittags bis 3 Uhr nachmittags zu veranlassen, zu unterstützen. Auch der Jubiläumsfonds des C. V. kam zur Sprache; es verlautet allgemein, der Distrikts-Verband würde seine Pflicht erfüllen.

Anziehend gestaltet der Stadtverband St. Paul seine Monatsversammlungen. In der Märzversammlung hatte hochw. Fr. Gilligan, Professor am St. Thomas Kolleg zu St. Paul, den Vortrag. Er sprach über das so bedeutsame Problem der Neger in unserem Lande und deren Kränkung und Benachtheiligung infolge weitverbreiteter Vorurtheile. Ein zweiter Redner, der Abgeordnete John P. Kennedy, erörterte in einer dem Laien verständlichen Weise die Routine der staatlichen Gesetzgebung während der Dauer ihrer Sitzungen.

Trotz mancher Schwierigkeiten unternahmen es unsere Mitglieder in Columbus, Ohio, dort wiederum einen Distrikts-Verband zu gründen. Man benutzte nun die Anwesenheit der Exekutive der Kath. Union v. Ohio, die am 23. März in jener Stadt eine Sitzung abhielt, dem Unternehmen Nachdruck zu verleihen. Sowohl der Präsident des Aufsichtsraths, Hr. H. Fox, von Cleveland, als auch Frau Elis. Karp, Präsidentin der Cath. Women's Union, hielten in der am genannten Tag abgehaltenen Versammlung des Verbandes Ansprachen an eine zahlreiche Gruppe von Männern und Frauen der Stadt. Besonderen Anklang fand der Vortrag des hochw. Msgr. Joseph Och, Rektor des Josephinum über „Non-Employment.“—Nach einem so guten Anfang hofft man allgemein, den Distrikts-Verband Columbus nicht nur am Leben erhalten, sondern zu einer für die Kathol. Aktion werthvollen Vereinigung katholischer Männer und Frauen gestalten zu können.

Günstige Berichte über die Thätigkeit lokaler Verbände liegen ausserdem vor aus St. Louis, Pittsburgh, New York und Brooklyn. Der Central Illinois Verband tagte unlängst in Lincoln, während der Clinton County Verband seine Frühjahrsversammlung am 18. Mai in Breese abzuhalten gedenkt und der Verband für den südlichen Distrikt des Texas Staatsverbandes am 25. Mai in St. John bei Schulenburg. Zu Fredericksburg aber tagt am 4. Mai der westliche Distrikt des gleichen Verbandes.